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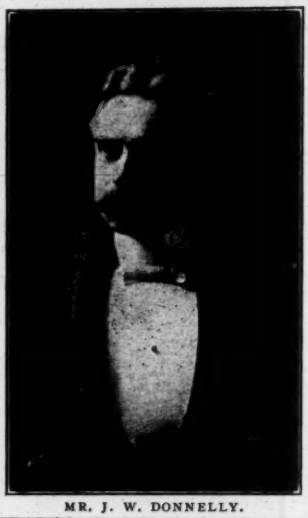

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THE ECCLESIASTICAL REVIEW

FIFTH SERIES.—VOL. X.—(L).—JUNE, 1914.—No. 6.

FIFTY VOLUMES AND THE GENERAL INDEX.

THE present number marks the completion of the fiftieth volume of THE ECCLESIASTICAL REVIEW. Thirty-six thousand pages go to make these fifty crown octavo volumes, their illustrations and supplements, which spread their treasure of pastoral wisdom over ten feet of the library shelves.

In order to make this great ecclesiastical encyclopedia more available for practical purposes a General Index of the work from its first number to the one now in hand has long been preparing and will shortly be published. It will be the single key to unlock this priest's library of fifty departments.

The greatest care has been given to label in a practical way and so as to be easily found every topic that the reader is likely to seek. Page by page each volume has been searched, and every distinct subject found there has been listed on a separate slip of paper, with a view first to completeness. These slips have been gathered and collated and arranged in alphabetical order, with logical grouping of allied topics.. In this process the main effort has been to make reference easy by familiar headings. Cross references and listing of the same item under titles that may suggest themselves to different readers have been aimed at throughout. Where the name of a contributor is given there will be found also the title or titles of his work, besides its volume and page reference. As the compilation of this volume has been done independently of former indexes of the REVIEW, it supersedes all these, and so makes it unnecessary to consult any other volume.

The leading section of the volume will contain the references to the general body of the REVIEW. This will follow a single alphabetical sequence, occupy the bulk of the pages, and embrace every department of the magazine, except the book reviews. A separate alphabetical table will be devoted to this bibliographical section, another to the list of illustrations, and a third to the roll of contributors, though these will be registered also *in loco* throughout the index proper. Other subsidiary lists of a purely supplementary character are under contemplation and will be added while the work is going through the press, if they finally commend themselves as really serviceable.

The bulk of the volume, however, will, as has been said, cover in one consecutive table the great body of questions relating to the various branches of ecclesiastical science and practice. These include the unnumbered items of interest and importance to every priest, in the domain of Sacred Scripture, Dogmatic and Moral Theology, Apologetics, Pastoral Theology and Medicine, Liturgy, Canon Law, Clerical Studies and Seminary Education, Sacred Eloquence and Preaching, Organization of Parish Societies, the countless solutions of Cases of Conscience, as well as the discussions on matters of Scholastic Philosophy, Sociology, and the experimental Sciences, archeological discoveries, moot points of Church History, biographies of eminent churchmen, the many phases of Christian Art and Symbolism, the different styles and periods of Architecture and church decoration, and the interesting series of papers on Hymnology and Sacred Music. Besides the innumerable topics that fall under these special branches of a priest's mental training and active ministry, there will be found in this main section of the General Index the transactions of the Holy See during the last twenty-five years. Among these are included all the Encyclical Letters in Latin, and many in English, the other Pontifical acts and documents, and the decrees and instructions of the various Congregations of the Holy See, whether they are of universal application or of more particular interest to the clergy in English-speaking countries.

This main part of the Index therefore is designed to give full, easy, and accurate access to this rich mine of clerical

lore as embodied in the first fifty volumes of THE ECCLESIASTICAL REVIEW, which has been called the "thesaurus of the English-speaking priest". It is to be found on the bookshelves of thousands of the clergy at home and abroad, and a file of the numbers is carefully kept in many of our university and public libraries, such as the Congressional Library at Washington, the Astor and Lenox Public Libraries of New York, the Chicago Free Library, the Boston Public Library, the British Museum, London, the Bodleian Library, Oxford, the University Library of Cambridge, the Advocates' Library, Edinburgh, Scotland, and the Library of Trinity College, Dublin, Ireland. Priests who are not the fortunate possessors of all the back volumes will be able to consult them at these places, and the new Index will thus prove of great service to all priests, those who own only one or two volumes no less than those who have the numbers for several years or the set complete.

When one turns from the subjects themselves to their writers, one is confronted with an array of authors of international repute in the domain of ecclesiastical letters. Spatial limits will not permit the mention of them all here, but it will be of interest to give the names of a few as guarantee of the seasoned scholarship, real worth, and literary excellence of what these fifty volumes of the REVIEW contain. Taking the contributors in alphabetical order one finds the following names sandwiched in among many others of like high authority:

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In this partial list of contributors to the REVIEW during the past quarter of a century will be found leaders in their chosen branches of the priest's proper studies and activities. The roster is representative not only of the various religious orders and congregations, but of every station of the secular clergy as well; seminary and university professors are seen alongside their confrères from the ranks of the practical ministry. From every country, English-speaking, Continental, Oriental, no less than from every district of the Union they have been invited because of the authority their names bespeak in their particular subjects. It will have been noted that not a few of the authors whose names are recorded above have laid aside their busy pens forever. They recall a generation that is passing or has passed to its reward. But the roll has on it other names of writers who are coming to take their place and continue their meritorious work with equal distinction and profit. While taking occasion of this jubilee landmark of the fiftieth volume to bid these colaborers of the past a respectful and grateful farewell, we hail the contributors who have caught their inspiration and have been encouraged to equip themselves for the carrying forward of their work.

It is precisely in this enrollment of new writers, and American writers in particular, that is seen one of the REVIEW'S most obvious fruits. For if at times in the past so large a proportion of the contributors were from over the seas, the reason is not far to seek. The difficulty was at first to find in the States a corps of trained writers on the various subjects that go to make a well-balanced literary program of the monthly numbers of the REVIEW. Under the encouragement and guidance of the Editor of the REVIEW, however, there has been recruited from the ranks of the American priesthood a number of able contributors on the

several questions of special ecclesiastical interest and importance. And as the circle goes on widening, the general standard of scholarship and zeal throughout the body of the clergy in America will be raised higher and higher, *ut ecclesia aedificationem accipiat.* In that motto, as announced from the very beginning of the REVIEW, is the end and aim, single and disinterested, of the founder of this magazine, its sole editor and conductor from that day to this, who at this writing is *hors de combat,* though recovering, happily, from a critical illness.

How far the REVIEW has succeeded in attaining the object of the Pauline motto which it has perseveringly aimed at during these twenty-five years, throughout its career of fifty volumes, let those who are most competent to speak, the hierarchy of the United States, tell. With what may be said to be a unanimous voice the Archbishops and Bishops have applauded the results achieved. Cardinal Gibbons has praised the REVIEW for its "position and influence in the life of the Catholic Church in the United States." Cardinal Farley writes: "I have often repeated to our clergy that no priest's library table should be without THE ECCLESIASTICAL REVIEW." It "deserves the wide reading which it receives," declares Cardinal O'Connell. Archbishop Ireland says: "The REVIEW has grown from slender beginnings to be a very notable periodical, an honor to the Church in America, which older countries may well envy." It "should be in the hands of every priest," says Archbishop Moeller; and according to Archbishop Keane "no words can express what it has successfully accomplished for the elevation of Catholic literature in America." Archbishop Messmer declares it is "fully abreast of the needs and demands of new conditions"; and Archbishop Glennon professes he is "a constant reader of the magnificent periodical; it is the *one* magazine which the clergy cannot dispense with." It is recommended by Archbishop Christie "as quite indispensable to the English-speaking clergy," and in the words of Bishop Byrne it is "its own best testimonial." Bishop Monaghan says: "I have been reading the REVIEW constantly since its first appearance and I regard it as indispensable to the clergy of our country." "For priests it is the most interesting periodical in the world,

and it has elevated the intellectual and moral standing of the priest in America," writes Bishop Maes of Covington. Bishop Haid hopes "there is not a priest engaged in parochial duties who does not read the REVIEW." Bishop McFaul considers it "one of the best publications of its kind to be found in any country", and Bishop Northrop thinks "it a publication of prime necessity." "When I look upon the bound volumes on the shelves of my library, I feel proud and rich in their possession; and I would not exchange them for a good-sized library, simply because they are a rich mine of ecclesiastical information," are the words of Bishop Fox. Bishop Burke knows "of nothing of its kind to equal it in the language"; and Bishop Richter says "it is just what is needed by the clergy of the United States." "A living, progressive, and up-to-date library of ecclesiastical lore, indispensable for priests and bishops alike," are the words of praise from Bishop Garrigan; and Bishop O'Connell says it "has won our confidence." "It has served the Church in this country in a marked degree," says Bishop Colton. Bishop Shanahan: "It constitutes the most valuable portion of my library. I have occasion to refer to it constantly, and I never fail to find there great assistance in every doubt and difficulty." It is "a model in treating the subjects that come within its scope," says Bishop O'Reilly, and it "grows better with the years," is the opinion of Bishop Muldoon. "Firmly established in the esteem and regard of discerning critics," writes Bishop O'Connor. It "is to-day a practical necessity," says Bishop Conaty. Bishop Keiley has "grown accustomed to telling the priests to consult the REVIEW"; and Bishop Donahue says: "For a number of years it has afforded light and leading to the Reverend Clergy of the United States as well as of other countries. It is a first-class example of what an ecclesiastical review should be."

If there were need to add any other voices to this generous chorus of praise, they are here at hand in ample abundance, from Archbishops and Bishops in practically every diocese in the country; but space forbids the quoting of more for the present, save these two following. The first is from Archbishop Prendergast, the Most Reverend Ordinary of the Diocese of publication, who says: "For many years, wherever

I have been, at home or abroad, it has given me great pleasure to hear from Bishops and Priests cordial words of commendation for THE ECCLESIASTICAL REVIEW." The other is from the genial pen of the late Father Matthew Russell, S.J., founder and editor of *The Irish Monthly*, and a discerning judge of literary values. Among other words of praise of his for this REVIEW are these: "It is one of the most important periodicals in the world, influencing so many thousand priests all over the Church."

It remains but to add that from the appearance of its first number in January, 1889, till to-day the REVIEW has grown every month, steadily and uninterruptedly in all its measurements—in utility and influence as well as in circulation and physical dimensions. Whereas the first volume embraces all the twelve issues of the year 1889 and contains 496 pages, the fiftieth volume takes in just the six numbers of the half-year now closing and makes a tome of 784 text pages. This proportion of material increase is paralleled by the REVIEW'S moral standing after a career of twenty-five years and a half. Similarly the small circle of subscribers of a quarter of a century back has spread out gradually until it now embraces practically all of the priests throughout the United States, besides counting numerous readers in Canada, South America, England, Ireland, Scotland, Wales, Australasia, Africa, Austria, Belgium, China, France, Germany, Holland, India, Italy, Portugal, Switzerland, Spain, and Turkey. Our statistics show that the rate of growth of this body of subscribers has been persistently maintained month by month, and the argument of these records is amply confirmed by the judgment expressed so often of recent years and from so many quarters that THE ECCLESIASTICAL REVIEW has proved itself, for the priests of America especially, the greatest inspiration to efficiency in their ministry, through sound scholarship, wise zeal, and the spirit of prompt discipline—*ut ecclesia aedificationem accipiat.*

For upward of twenty-five years that has been the watchword of these pages, and to that end the Editor has labored single-handed through the fifty volumes of this organ of priestly science and practice. In this issue he had intended to announce his withdrawal from the active work of conduct-

ing the magazine, which owes its all to his admirable guidance. For several months past he has been making provision for the continuing of the work of the REVIEW by others. Whilst, however, he has resolved to entrust the more arduous editorial duties to a select corps of editors, it is the fervent hope of all that he will be spared for many years, in God's providence, to preside over the destinies of the work which has been so close to his heart and for which he has wrought so indefatigably and with such signal success. To tell of that service this is neither the place nor the time, nor this the pen to write the splendid record. One there is and only one —Father Heuser's intimate as boy and man all these years— who can paint that picture, of which the outlines are known to many, with here and there perhaps some special features of it more in detail.

EDWARD J. GALBALLY,
Managing Editor.

THE KNIGHTS OF THE HOLY GHOST OF GOOD INTENTION.

CHIVALRY on Italian soil did not begin with the formation of the ancient order of "The Chausse" in the days of the Doges, as some suppose. That order, which received its name from a peculiar hose worn by its members on the right leg, was no doubt a very early blossom of Latin knighthood, so early in fact that the precise date of its origin, like that of many other human institutions, is shrouded in considerable doubt and obscurity. The honor of being the pioneer order of Italy belongs to a short-lived military organization that was dedicated to God the Holy Ghost.

This comparatively unknown order of knights was founded in 1352, on the feast of Pentecost, in the charming city of Naples, by Louis of Taranto, the royal consort of Joanna I, Queen of Naples, Sicily, and Jerusalem, and Countess of Provence.

The official title of this body was "Les Chevaliers du Saint-Esprit au Droit Desir", which we venture to render into "The Knights of the Holy Ghost of Good Intention", for history has preserved so little of these seigniors, that we do not

know the exact meaning they attached to the qualification "au Droit Desir".

From their statutes, happily still extant, and now one of the treasures of the National Library of Paris, we learn that they aimed at righteousness by exercising civic, religious, and military virtues, with a view of honoring in a special manner the Third Person of the Blessed Trinity.

They were also known as "Les Chevaliers du Nœud", that is, "The Knights of the Knot", a name derived from the ornament which they wore as the distinctive badge of their society.

The founding of this order, its brief, meteor-like existence, and its pathetic extinction and disappearance, are facts most closely interwoven with the career and fate of the founder and his brilliant but ill-starred queen. A glance at the history of these sovereigns is therefore not only in order but absolutely indispensable. Of that tangled story we purpose to unravel just sufficient lengths to make our narrative clear and intelligible, for we are conscious that, cutting short as we may these historic threads of the "Rulers of the South", they still remain of necessity long and complicated enough to require the reader's indulgent consideration.

Louis was the second son of Philip of Taranto, and by way of the fourth son of Charles II was related to the French Duke of Anjou, who ruled over Sicily (1264-1285), as Charles I. On account seemingly of this relationship some authors when speaking of the founder of the Saint Esprit, call him Louis of Anjou, and by so doing cause him to be confounded with another Louis of Anjou, the son of John II, of France. This second Duke of Anjou appears only in the scenes of the last act of Joanna's career, and is not to be confounded with the founder and only Grandmaster of the Knights in question.

Charles I had obtained the throne of Naples as a reward for defending the Holy See against the Swabians. He was anxious to enlarge his dominion and so with the approval of Louis IX, his saintly brother, he purchased in 1277, from Mary of Antioch, her rights to the crown of Jerusalem. The reader will recall that Jerusalem became a Latin kingdom in 1099, as a result of the First Crusade. On the strength of that pur-

chase Charles and after him the Angevin rulers assumed the title of King of Jerusalem. This title, though but an empty honor, was vigorously contested by the descendants of Henry of Lusignan, the last active ruler of Latin Jerusalem.

As Louis and his queen traced the origin of their families back to Charles I, they too claimed the title, which was purely nominal after 1187, when Saladin of Egypt once more recovered Palestine.

At the time of his marriage to Joanna, 20 August, 1347, Louis was twenty-six years old. He was endowed with all the qualities that constituted an ideal knight in the fourteenth century, and in the pompous language then in style, was called "Phoebus", so fair and perfect was he to behold. "Though young," says Petrarch, "his mind was matured and gave the happiest promises." Louis was the queen's second husband.

Joanna was the daughter of Charles, Duke of Calabria, and his second wife, Maria of Valois. She was born apparently at Naples, in the spring of 1328. Her father was the eldest son of King Robert, who himself was the grandson of Charles I. King Robert ruled over Sicily from 1309 to 1343 and was surnamed the Pious, on account of his great charity toward the poor and his royal benefactions to churches and monasteries. Joanna's father died whilst she was still very young. Being a beautiful and precocious child, she was the favorite of her grandfather the king, and he had her brought up at his own court. Petrarch was one of her instructors. She was accomplished in the subjects that formed a lady's education at the time, and spoke French, Italian, and Latin. She also mastered the poetic tongue of Provence, of which she was Countess by maternal inheritance.

She was nine years old when Robert betrothed her to Andrew of Hungary, a step that brought endless trouble and misfortune on her. As was commonly expected, she was made heiress to the throne, and when Robert died in 1343, she was duly proclaimed Queen of Naples and Jerusalem. Andrew her husband demanded to share the throne with her. But the Neapolitan nobility protested. After a delay of two years, Clement VI issued a Bull directing their joint coronation. The ceremony was set for 20 September, 1345. The greatest tension prevailed in Naples, as the natives took no

pains to conceal their dislike of the foreigner. Matters came to a crisis, two days before the intended coronation, when on 18 September, after dusk, a group of men seized the king-elect and brutally put him to death. The murderers as a whole seem to have evaded justice; but Hugh de Baux who had charge of the prosecution secured the conviction of some of the culprits.

The result was disastrous for Joanna. Public opinion was divided. Some saddled a share of the blame on her; others, in greater numbers, enthusiastically defended and exonerated her. That she had nothing to do with the crime either directly or indirectly was the conviction of Baldus and Angelus of Perugia, two celebrated lawyers of her day. This was likewise the opinion of Cavaillon, then papal legate at Naples. And Clement VI, who was certainly well-informed, proclaimed and defended her innocence. Writing to the King of Hungary, he said, "As to the murder of Prince Andrew, she can neither be convicted, nor suspected of it, and still less has she confessed it." [1]

She is also exonerated by Giannone, Constanzo, Bouche, Ganfridi, Maimbourg, De Sade, Hallam, and other equally exacting historians. Her aspersors, with the effrontery habitual to their ilk, generally suppose her guilt. "The queen," to cite one of them, "by all supposed to be the contriver of his death, caused it to be inquired into, and in order to take off the odium from herself, some innocent people suffered for it." [2]

The truth about the matter, it would seem, is that, whilst Joanna was not infatuated with Andrew, she certainly was his loving and faithful wife, and had no share in the crime foisted upon her by her enemies.

Soon after Andrew's assassination, she gave birth to a son whom she called Carobert. She was not permitted the privilege of rearing this child. War clouds began to gather. A storm was brewing. Louis of Hungary, having gathered an army, marched upon Naples to avenge his brother's death. Consternation seized the populace. Domestic unrest and foreign invasion rendered the situation more and more critical.

[1] *Life of Joanna,* Baldwin, Craddock and Joy, Vol. I, p. 247.
[2] Puffendorf, *Hist. Europe,* Art., Naples and Sicily, p. 135.

It was evident that a stronger arm was required to meet the impending peril, and steer the ship of state securely amid the storm that was breaking upon it.

At this juncture Joanna yielded to the wishes of her councillors, and laid aside the sable weeds of widowhood, in which she had mourned Andrew for over two years, and with the dispensation of the Church became the bride of her intrepid and dashing cousin, Louis, Duke of Taranto.

The invading army, reënforced by a contingent of mercenaries commanded by a certain Warner, arrived in Italy soon after the royal marriage. To avoid a general conflict Louis challenged the Hungarian prince to settle his grievance by a single combat. The proposal was passed over. Louis and the queen then went to Florence and sought help there. Nearly twenty-five years before, Charles, her father, had been called by the Florentines to reörganize and improve their government. During eighteen months he rendered them inestimable services, of which they were now enjoying the fruit. She had therefore some claim on their gratitude. But they heeded not her appeal.

Sadly she left the city, and by way of Nice repaired to Aix. Here too, in her own dear Provence, she was adversely received, nay even put under arrest. At this pass, Nicholas Acciajuoli and his brother the Bishop came to her aid. It was Acciajuoli that had secured for her the dispensation to marry her cousin; he had arranged the marriage, and now he obtained her liberty and opened to her the gates of Avignon and procured a hearing for her before an august tribunal over which Clement presided in person. Before this assembly the unfortunate queen pleaded her cause (in Latin, it is said) with that irresistible eloquence which can only spring from an innocent soul momentarily crushed to the dust by calumny and misfortune. Her victory was tempestuous. It carried every heart and mind. She was entirely exonerated, and her claims and titles were fully recognized and confirmed. The Hungarians were urged to withdraw and make peace; and Clement purchased from her the sovereignty of Avignon, to aid her financially.

In 1348 the invader left Naples. The royal couple returned at once. The 80,000 florins which Joanna had re-

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1. Louis of Taranto, King of Naples and Jerusalem, Founder of the Knights of the Holy Ghost of Good Intention. This figure has the dove emblem on the right side, which is an exception.
2. A Knight who has solved the Knot, and in its place wears the "Saint-Esprit," the sign of distinction. Note the "Coudièr s."
3. Another Knight with the "Saint-Esprit." Notice the Giottesque smoothness of the hair and the expression of action.
4. A Knight attired in the feas'-day azure mantle. Note the Knot.
5. A Knight with the "Heuk" over the surcoat, Its triangular piece on the breast bears the Knot.
6. A Knight in the Friday habit. The "Capuchon" is liripiped, and the Coudières are of ermine.

These miniatures are copied from Planche's "Cyclopedia of Costumes," by courtesy of the Virginia State Library.

ceived for Avignon were spent on the complete pacification of her domain. The Count of Apici, a hostile and obstinate baron, had to be subdued; Warner and his loitering mercenaries had to be appeased, and Della Motta and his thousand brigands had to be brought to task. Louis accomplished all this with admirable valor, tact and speed. Chaos changed into order; peace and safety once more reigned.

As a token of gratitude and affection Joanna bestowed upon her husband one-half of all her possessions and the title of King. She also sent an embassy to Clement to thank him for his kind offices and intervention in her behalf, and to ask him to order the joint coronation of Louis and herself. He readily acceded to her request, and the 25th of May was the day appointed for the happy event. It was the feast of Pentecost, 1352. The Bishop of Bracarenza was delegated to perform the ceremony. The nobility and a great concourse of visitors assisted at the coronation.

Did happiness at last perch on the storm-tossed bark of the royal couple and cast its lot with them? If so, none could appreciate the boon more than they, for they had not only tasted, but drained the chalice of bitterness. Sweet therefore, indescribably sweet, was now the cup of happiness jewelled with recovered power and glory. Like joy-bells their hearts must have pealed forth anthems of glad thanksgiving to the Paraclete, who in the past had been their Helper, Sustainer, and Comforter, and who to-day had descended upon them in the ampler outpouring of regal unction, thereby guaranteeing to be their Advocate and Counsellor and Guide for the future.

With the chrism of unction fresh on their brows, they were conducted processionally through the streets of their capital. When the pageant was entering the gate of Petruccia, at the point where the hospice of St. John now stands, a group of ladies who had taken their position on a balcony overlooking the street, sent such a shower of flowers on the sovereigns passing below, that the King's horse, a magnificent steed, took fright, reared upright, broke the reins, and charged the spectators. On leaping from the unmanageable animal, the king, who was heavily accoutered in his coronation robes, narrowly escaped a shocking death. So violently did his crown strike the ground that it broke into three pieces. The

crowd was terror-stricken. There would doubtless have been a general panic but for the sublime coolness and self-possession displayed by Louis. He bound together his shattered diadem, put it on, adjusted his robes, mounted another horse and finished the procession.

When the newly crowned sovereigns at length reached the chateau at night, a still more painful surprise awaited them. Frances, their only child, lay on her bed a corpse. She had died suddenly of some infantile distemper during the day. During that night the King could not sleep. There came and went in his mind, as on the curtain of a kinetoscope, the powerful impressions of the day—the gorgeous ritual of the coronation, the military display of his lieges, the tumultuous ovation of his subjects, with its all but fatal interruption,—and the pale image of the dead princess.

Psychologically, Louis was in that frame of mind in which a Christian finds himself when the finger of God touches him, whether by grief or by joy, or by a combination of both. One sentiment prevailed amid the diversified emotions that rose and fell in his soul. Like the dominant and its accompaniment in an oratorio, there vibrated in his heart an overwhelming sense of his dependence on God and on his neighbors. This conviction of double indebtedness aroused his gratitude and rapidly crystalized into definite form. He would discharge his indebtedness in a way that befitted the King of Sicily and Naples. He would select the bravest and noblest of his companions, to the number of three hundred, and organize them into a royal order of which he himself would be the chief, an order in which devotion to the Divine Spirit and civic and military excellence would be the foundation and distinctive character—in a word, a living memorial that would proclaim more eloquently than lifeless bronze and marble his gratitude to God and his appreciation of loyal worth and valor. Thus would he pay his indebtedness to God and to man.

In announcing his resolution to those concerned, he wrote:

> Louis, by the grace of God King of Jerusalem and Sicily, in honor of the Holy Ghost,—Louis, Founder of the excellent Order of the Holy Ghost of Good Intention, begun on the day of Pentecost, in the year of grace 1352.

We Louis, by the grace of God, King of Jerusalem and Sicily, in honor of the Holy Ghost, crowned King on (His) day, by His grace, in thanksgiving and to promote His honor, have decided to found a body of Knights, the same to be called the Knights of the Holy Ghost of Good Intention.

The proposed order of Knights shall be three hundred in number. We as Founder and Promoter of the said body, shall be its chief, as shall likewise be our successors, the Kings of Jerusalem and Sicily. We wish to announce to those who have been chosen to membership in said company and to those who shall be chosen, that we hope, with God's help, to hold our first meeting at the Castle Del Ova, on Pentecost next. All the addressed members that can, shall meet on the appointed day, at the place designated and (attired) in the way hereafter determined. Concerning all these matters we shall later more fully instruct our companions.[3]

The statutes of the order comprised twenty-three articles. Among the more interesting details may be cited the following.

The Knights bound themselves by oath to support and defend their sovereign on all occasions, especially during war.

Their distinctive badge was a knot, in the form of a *lacs d'amour,* or a figure eight, and was made of purple silk. Gold and silver were also permitted, possibly in allusion to the arms of Jerusalem, which were *or* on a field of *argent.* The knot was worn over the breast or on the right arm. It symbolized the notional character of Love of the Divine Spirit, and also the affection that bound the Knights to the king and to each other.

Above this badge were embroidered the works "Se Dieu Plait", signifying "If God wills". In recording this motto, some have changed the conjunction "*Se*" (the old French for "si") into the article "*Le*", with the result that the phrase, as they correctly say, is unintelligible. The words "au Droit Desir" (of good intention) are also found introduced below the knot. The knot was to be worn at all times in a conspicuous way. When the Knights were clad in armor they wore the knot on their helmets, surcoats, or shields. Greater significance was attached to the dove-emblem of the Holy Ghost. It appeared on their banners, and on the breasts of those who distinguished themselves.

[3] *Dict. Des Ordres Religieux,* Migne, Vol. II [XXI], col. 1130, 1131.

On the performance of some signal deed, the knot was untied and remained so until the Knight either visited the Holy Sepulchre, or performed a second feat of arms. Then the knot was retied and the ray or dove-emblem was added with the words " Il a plu à Dieu " (God has willed it).

The Knights wore a sword with a peculiar broad hilt. On it were engraved in full the name of the owner and the words " Se Dieu Plait."

Friday was for the Knights, as in fact for all devout Italians of the Middle Ages, a day on which they abstained from amusements and performed works of penance and piety. They wore a sombre penitential garb, and fasted in honor of the Holy Ghost. Knights who could not observe the fast were wont to give food to three poor persons by way of compensation.

They celebrated the feast of Pentecost with great solemnity annually at the Castle Del Ova. During this celebration they were the guests of the king, who also defrayed the travelling expenses of those that came from a distance. The castle where this religious and social meeting took place was located on a picturesque island facing the water-front of Naples. The chapel and principal apartments of Del Ova were decorated by the illustrious Giotto, at the orders of King Robert, who in recognition of the painter's merits made him a member of the royal household in 1333.

A grand banquet followed the religious services, as a kind of love-feast. A special table was prepared for those members that had merited the honor of solving the knot. The king himself presided at their table, and the guests took precedence according to the brilliancy of their exploits. If any Knight present had moreover the good fortune of adding a second knot, which indicated three exploits, the king crowned him with a laurel wreath.

If a member in any way disgraced himself during the year he was expected to attend the meeting attired in black. On his penitential garb he bore the words " By the help of the Holy Ghost, I hope to attone my fault ". He was not excluded from the banquet but occupied a table by himself. He remained in penance until reinstated by the king and his council.

Another interesting feature of this Pentecostal rally was the official publication of the feats of arms performed by the Knights during the year. The more remarkable of these were duly recorded in a journal known as " The Book of the Achievements of the Knights of the Order of the Holy Ghost ".

On the death of a Knight his family notified the King and at the same time returned the warrior's sword. Eight days later the Grandmaster had the Office of the Dead chanted for the repose of the soul of the deceased. The Knights assisted at this service in a body. An impressive detail of these obsequies consisted in the depositing of the late comrade's sword on the altar by the chief mourner. Later on the weapon was attached to the chapel wall, a custom that soon converted the castle-sanctuary into a kind of battle-abbey. Three months later, a marble monument was erected to the memory of the deceased, giving his name, and the place and time of his death. If he had the honor of untying the knot, that was also recorded by adding to the inscription an emblem of the Divine Spirit with the words, " He fulfilled his good intentions ". Besides praying for the late comrade, every member was expected to show his sympathy by having the holy Sacrifice of the Mass offered seven times for the repose of his soul.

The celebration of Pentecost was concluded by a chapter in which the business of the society was transacted. In the chapter of 1353 it was decided that in an encounter with fifty or more adversaries, if the Knights were not in greater number than the enemy, and if no Knight had performed any extraordinary deed, the one who was the first to attack the enemy, or who succeeded in capturing the opposing leader, was entitled to solve the knot, provided his conduct in the battle was irreproachable.

Likewise in a fight with three hundred opponents, the Knights not outnumbering them, the one who was the first to be wounded was also entitled to solve the knot, provided he could furnish evidence of his bravery to the king and his council, and the engagement ended in a victory for the Knights.

In another chapter it was decided that any Knight, who at the time of his reception into the fraternity was a member of

some foreign order, should resign his membership in that order, if he could do so without giving offence. If that was impossible he was nevertheless to bestow his greatest attention on the Order of the Saint-Esprit. No Knight was to accept membership in any other organization without permission from the king, and this permission was not to be requested except by those who had distinguished themselves by solving the knot.

From this last regulation we may infer that some of the Knights had been offered membership either in the Order of the Sash, founded in 1332 by Alphonse XI, of Castile, or in the Order of the Garter, founded in 1349 by Edward III, of England, or in the Order of the Star, founded in 1352 by John II, of France.

The costume of the Knights was the ordinary one of a nobleman of the fourteenth century, a surcoat or tunic over trunk hose. The sleeves of the tunic ended above the elbow, and had attached to them long strips called "coudières", the edges of which, as well as those of the chaperon and of the surcoat proper, were cut into the shape of leaves, giving a fantastic appearance. These "coudières" were fashionable all over Europe, and even ecclesiastics were inveigled into adopting them, to the great displeasure of the serious and sober-minded.

On the day of Pentecost the Knights dressed in white. They also wore an azure-colored mantle, which was lined with fur, and opened only on the right side, where it was fastened on the shoulder by a row of closely-set buttons. On this cloak were embroidered fleurs-de-lys, and in the center of the upper portion the knot; or, if the wearer was distinguished, the dove-emblem in gold. The mantle was provided with a capuchon and was worn over the regulation dress. The sword was suspended from the belt, on the right side.

The Friday costume consisted of a dark blue tunic and capuchon. The capuchon had a long tail ("liripipe") of black silk, with a white tassel at the end. In this Friday dress the "coudières" were of ermine, and the hose of red material. The hilted blade was laid aside when the Knights wore this uniform.

There was worn sometimes over the ordinary uniform, a peculiar addition called a *heuk*—a small cape, partly covering the breast and shoulders. A cowl was attached to it. It was van-dyked, bore the knot in the centre, and was of a very dark color. The miniatures repeatedly represent the king and his comrades dressed in the heuk.

The king wore a crown in addition to the costumes described. His dove-emblem is represented sometimes on the right, more often on the left breast. He wore the knot on the front of the capuchon.

Bonnard speaks of the effigy of a warrior in St. Catharine's Church of Pisa, which is believed to represent a Knight of the Holy Ghost. The helmet and edge of the shield are decorated with small knots, and there is a bird, seemingly a dove, in the upper section of his buckler.

The Cathedral of Naples guards the tomb of a distinguished Knight of the Holy Ghost, one who had the honor of solving the knot and then tied it again at the Holy Sepulchre. His epitaph is beneath that of his father, who had been decorated with the French Star. It runs thus, " Here lies the strenuous Knight Collustius Bozzutus, son of the above. He was a Knight of the Order of the Knot (founded by) the illustrious Louis, King of Sicily. In victorious battle he dissolved the Knot, and retied it at Jerusalem. He died in the year of our Lord, 1370, on the eighth day of September, ninth Indiction."

The tomb of another Knight of the Holy Ghost is shown in the Church of Sainte-Claire. His name was Robert of Burgenza. His coat-of-arms is decorated with a ribbon tied into the conventional knot of the order.

We have spoken of the statutes and the costumes of this order. How interesting it would be to know the exact part Louis had in the composition of the former and in the selection of the latter, especially how he came to adopt the famous knot. Some suppose that Petrarch or Boccaccio aided the King in the elaboration of the statutes. It would seem not, for although both these authors celebrated in verse and prose the accession of Louis to the throne, it appears to be certain that neither of them ever visited the court during the king's lifetime. More probable seems the assumption that in this matter

as in others he would confer with the queen and with his councillors. Among the latter were men eminently fitted to help him. There was, for instance, the ever loyal and devoted Nicholas Acciajuoli, at that time grand seneschal of Naples, and the gallant Raymond de Baux, Chamberlain of the realm, and the astute Sanseverinesco, the protonotary general, and the pious Simonides, the venerable Prior of the Holy Apostles; and last, but not least, Zanobi de Strada, the king's chief secretary. De Strada was a poet and scholar, second only to Petrarch.

The statutes of the Holy Ghost are precious not only as a historic relic, but also because they are a rare treasure of provincial art. For they are illuminated with a series of beautiful miniatures, possibly the work of Niccolo da Bologna, a great expert of matricole work at the time. Speaking of these illustrations a distinguished art critic says: "It occasionally happens that miniatures furnish us with an evidence of artistic activity from provinces in which other classes of monuments are wanting; thus Sicily is represented by the Paris manuscript of the statutes of the Order of the Holy Ghost, founded A. D. 1352 by Lewis King of Sicily and Jerusalem. The style founded by Giotto asserts itself here also, if somewhat diluted, in forms of moderate movement, pale flesh tints, low tones of color and well-composed marginal ornaments." [4]

The use of the knot as the distinctive badge of the order was very probably a borrowed idea. The knot, as Louis adopted it, was in reality the so-called *lacs d'amour*, or lover's-knot. From time immemorial the knot was a recognized symbol of union and constancy. Restricting our inquiry to medieval Italy only, we find the knot used symbolically on the coins and on the monument of Thomas Count of Savoy, who died 1233; on a silver piece issued by his son Peter, in 1263; on the coinage of Louis of Savoy, Baron of Vaud, who died in 1301. From this we may conclude that the emblem was probably known to the king, and adopted on account of its simplicity and significance.

Amadeus VI, of Savoy, employed it on a coin issued after the middle of the fourteenth century, at the very time that the order suffered the loss of its king and founder.

[4] *History of Ancient, Early Christian, and Medieval Painting*, Woltmann and Woermann, edited by Sidney Colvin, Vol. I, p. 489.

Louis, it would seem, toward the end of his life, fell somewhat from his first charity. He was carried off by a fever, 25 May, 1362. The king's death was a fatal blow to his order, for it left it without an official head, inasmuch as no heir was born to the sovereigns after the death of the little princess Frances, whose sudden and premature death has been mentioned already. Here it may be added that superstitiously inclined persons declared her death foreboded by the accident of the coronation procession.

Six years after the king's demise, the queen, now having abandoned all hope of having a natural heir to the throne, named Margaret, the daughter of Charles of Durazzo, as her heiress and successor. Margaret was the queen's niece. The queen had adopted and raised her, after the loss of her own child, and in 1368 gave her in marriage to Charles III, of Durazzo. This prince repaid the favors of Joanna with the basest of ingratitude.

Louis I, of Hungary, succeeded his father, Charles Robert, in 1342. He was desirous of extending his dynastic powers. Under pretence of defending the rights of Carobert, the son of his brother Andrew, he once more disturbed the peace of Naples. To defend her crown and person, Joanna, in 1374, married James of Majorca. But three months later James went to Spain to avenge his father's death. Fortune was against him, and he was made a prisoner. After being ransomed by Joanna he died in Spain.

In the meantime Charles III joined the enemy with the view of securing the throne for himself. Alarmed by the power and ambition of this rebel, Joanna in 1376 accepted the hand of Otto of Brunswick, hoping to find in him a champion capable of checking the plots and boldness of her treacherous son-in-law. Matters had gone so far that the situation was irretrievable. Filled with indignation, the queen then annulled the arrangement by which Margaret had been appointed to succeed to the throne, and as a forlorn hope she named as her heir, Louis of Anjou, the son of John II of France, on condition that he would come to her aid. The brother of Louis was then ruling France as Charles V.

The Duke of Anjou accepted the offer, and set out with an army. However he advanced so slowly that he was still

in France when Naples, after being reduced to the utmost extremity, capitulated to Durazzo, 16 July, 1381. The victor had the approval of Urban VI. Joanna who at first had shown a loyal interest in Urban became disaffected on account of his capricious ways and in the ensuing schism submitted to Clement VII.

Durazzo kept Joanna under the closest surveillance. She had little to expect from such a monster of ingratitude. Only one favor she begged of him, and that was to spare Otto, her husband. Utterly disgusted, the distressed queen began to prepare for the end, which both reason and instinct made her feel was not far distant. In fact, on 22 May, 1382, whilst engaged in prayer in her private oratory this very unfortunate lady was ruthlessly murdered by some miscreants in the service of Durazzo. They strangled her to death with a silk cord, says one chronicle, the very way in which Andrew had been put to death. Thus did Charles III repay the favors heaped upon him by the queen.

Louis of Anjou, on learning of the tragic death of Joanna, hastened to Avignon, where he assumed the title of King of Naples and Jerusalem. He then vigorously pushed on to Naples. In the battles that ensued Louis was defeated by his opponent, and was on the point of being captured, in 1384, when death ended his futile efforts to secure the throne of Naples.

From this briefest outline of events that took place after the death of Louis of Taranto, in 1362, it is clear that the Knights of the Holy Ghost could not long survive their founder's demise. According to their constitution the King's successors were to be the head of the order. But neither James of Majorca nor Otto of Brunswick ever attained to this dignity; neither were there any new members added during the protracted civil and political upheaval that followed the Founder's death. Gradually the original members answered the inevitable summons; and to overshadow and completely obscure the last survivors, the usurper organized among his satellites a rival society called "The Argonauts" —a body that disappeared, as by just retribution, with Durazzo, four years later.

One word more concerning Joanna. This much maligned woman, whose virtues have been belittled and whose weaknesses have been exaggerated, especially by those who seem to confound her with Joanna II (1414-1434), was laid to rest in the Church of Sainte-Claire, the mausoleum of the royal family. On the day that Louis founded the Order of the Holy Ghost she showed her gratitude to heaven by founding the Church and Hospital of Sancta Maria Incoronata. The frescoes in this historic landmark are sometimes ascribed to Giotto. They are Giottesque in style, but when we recall that the picture illustrating the Sacrament of Matrimony is really a representation of the nuptials of Louis and Joanna, which took place in 1347, eleven years after the artist's death, we cannot subscribe to the above assumption. Joanna also built the Church and Hospital of St. Anthony, and in a spirit of filial piety enlarged and improved the unfinished monastery of St. Martino, founded by her father. She also endowed and ornamented the Church of Sainte-Claire. "The various monuments," says Giannone, "which we have of her, show how great must have been her piety and religion." The arts, too, received her liberal patronage. In his biographical work *De Claris Mulieribus,* Boccaccio gives her the place of honor.

We have mentioned the original statutes of the Saint-Esprit. The history of their preservation is marvellous. Like certain grains exhumed from ancient tombs that have revived after a prolonged burial, germinated, and reproduced their kind, so the statutes in question. On 27 July, 1574, another prince of Anjou, Henry III of France, was preparing to leave Venice, where he had interrupted his homeward journey when exchanging his crown of Poland for that of his cherished France. When the moment of departure arrived, the Doge Moncenigo, in the name of the Republic, presented to Henry a vellum manuscript, very beautifully illuminated. It was the original copy of the statutes of the Holy Ghost, founded two hundred and twenty-two years before. The king was much pleased with the gift, and used it in drafting the constitution of the Royal Order of the Holy Ghost. This most illustrious of all French Orders was founded 31 December, 1578, and might form the theme of another article.

According to the historian Bouche, Henry gave the manuscript to the Sieur de Chiverny, his chancellor, with instructions to make certain extracts, and then destroy the original. This official made the excerpts, but being impressed by the lovely miniatures, which accompanied each article, he refrained from destroying the relic, and so saved a work of art and a historic document. After the chancellor's death the statutes became the property of his son Philippe Huraut, Bishop of Chartres, and finally it was acquired by Mons. le President de Maisons. Le Laboureur inserted a copy of it in his additions to the *Memoires* of De Castelnau. The miniatures were carefully copied by De Gagnières and subsequently engraved for the *Antiquities of the French Crown*, by the Jesuit Father Montfauçon. The original document of the statutes is in the National Library of Paris, Division of France, No. 4274. Migne (Vol. II, Nos. 292, 293 and 294), *Dictionary of Religious Orders*, and Planche (Vol. II, p. 112), *Cyclopedia of Costume*, have reproductions of the original designs to illustrate the costumes of the Knights of the Holy Ghost.

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THE BAPTIST'S INQUIRY INTO CHRIST'S CREDENTIALS.

THEOLOGY may be compared to an osteological department in Scriptural anatomy. The bare bones of Messianic credentials are therein displayed, studied, grouped, found to match at the joints and composed into a skeleton that is proof against the simplest fracture. If the rabbis, contemporary with Christ, had been competent to conduct the dissecting process, or had been witness to the reconstitution of the bone system, they might have paled before the deed of deicide; but at that early period osteogeny had not set in, and the rabbis were of the wrong caliber.

There is a far more interesting élite inviting our attention, in a handful of puzzled men. They are the disciples of John the Baptist who with melancholy enthusiasm drift in their discussions toward the popular rabbins, without ever losing hold on their expatriated master, so tried and true. A preliminary visit to the latter in his dungeon will help call to mind the scenes of feverish excitement that kept the land astir. Then we shall be in a better frame of mind to set out with our anxious escort for the north.

I.

St. John, as Josephus tells us,[1] was confined at Machaerus, whose ruins are known to the native Arabs of to-day as Kasr el-Meshnekeh, rendered "gallows", or, more literally, "castle of the hanging-place". This is a regularly shaped tell, or hill, about one mile due west of the Byzantine town of Machaerus. Both the town and its distant fortress are now

[1] Antiquities XVIII, v, 2; see also *Wars*, VII, vi, 1, 2.

in ruins and are called Mkawr (mekowr). It is not easy to construct a perfect idea of the immediate surroundings of the Kasr in St. John's time. The Byzantine town was not then in existence, while the "lower city" of the same name, mentioned by Josephus, cannot be definitely localized.

El-Meshnekeh is a steep conical mound (sometimes compared to a camel's saddle) rising abruptly from a narrow ridge. It overtops all the hills between itself and the Dead Sea, four or five miles to the west and 3800 feet below. A magnificent panorama, enjoyed from its summit, embraces the entire west coast of the sea; the barren mountains of Judea; the refreshing green valley, called "the Ghor", along which the Jordan winds and stretches like a beautiful silver band; the fortress of Masada, the oasis of Engaddi, with Jericho, Bethlehem, a part of Jerusalem and the Russian tower on Mt. Olivet. St. John, when temporarily released, could take in at a glance the scenes of all his labors.

The fortress, or Kasr proper, is identified with that built by Herod the Great, not with the original fortifications of Alexander Jannaeus, for these were destroyed by Gabinius. It is approached by a causeway still preserved and known as el-Jisr (the bridge). The causeway runs along the neck of a narrow ridge to a stairway partly built and partly hewn into the steep side of the hill. At its top there is a level enclosure almost rectangular and averaging 200 x 150 ft. in extent. A few lower courses of massive walls four feet thick, together with traces of the corner towers, remain. Within was the sumptuous palace, built by Herod the Great, which subsequently was the scene of the revelry that disposed Herod Antipas to behead St. John. Three spacious halls and a large reservoir are described by Smith.[2] Edersheim and Tristram mention two dungeons in the citadel 150 yards to the east. One of these, quite perfectly preserved, is supposed to be the keep to which the Baptist was assigned.

A bird's-eye view of St. John's prison life will complete this melancholy picture. John had fallen into the hands of Antipas, that "fox", as our Lord called him, who was the willing tool of the envious Pharisees. The reason assigned

[2] Quarterly Statement, Palestine Exploration Fund, 1905, p. 229.

in the Gospels for John's imprisonment [3] might not have influenced Herod so much, were the Pharisees not in the background prodding him on. This "brood of vipers", as John had publicly stigmatized them,[4] seeing their inability to rid themselves of their censor, or to wean or force him from the cause of Christ, were chafing under failure. Their envoys from Jerusalem had failed to daunt him;[5] their hypocritical attempt to ally themselves with John's disciples as against Christ's had miscarried.[6] What means was left to satiate their envy, save to instigate authority against him?

This suspicion of Pharisaic intrigue is grounded on our Lord's words and movements [7] and confirmed by the attitude of the monarch toward his captive at Machaerus. "Herod feared John, knowing him to be a just and holy man: and kept him, and when he heard him, did many things: and he heard him willingly." [8] This mode of conduct would hardly be expected from an avowed adversary and it is not surprising that Herod was subsequently "struck sad" in the midst of gay festivity when Salome demanded the precursor's head in a dish.[9]

Yet Herod's privileges were no solace to John. Neither was the companionship of his disciples. These last had misgivings and doubts and their very affection was painful, for every new protestation of attachment betrayed their inability to understand either the precursor or his mission. How then could they comprehend the greater One whom he announced? Sensitive to the popular gossip that John had a devil, though he came neither eating nor drinking, they were more moved by the reports that Jesus was "a glutton and a drinker of wine." [10] Could such a one be the Messiah?

This select group of adherents and close intimates of John had their eyes fixed from the first on Him whom John announced. The first disciples of Christ had gone from among them.[11] Those who remained observed regular fasts and

[3] Mt. 14:4; Mk. 6:17.
[4] Mt. 3:7.
[5] Jn. 1:19-27.
[6] Mt. 9:14.
[7] Cf. Mt. 4:12; Mk. 1:14; Lk. 13:31-33; Jn. 4:1-3.
[8] Mk. 6:20.
[9] Mk. 6:26.
[10] Lk. 7:34; cf. Mt. 9:14.
[11] Jn. 1:37.

forms of prayer which John had recommended,[12] but these practices made some of them more sympathetic with the Pharisees than with the Lamb of God.[13] The apparent laxity of Christ and His disciples, and the constant loyalty of the austere Baptist to Him, were for them perfectly enigmatic. Yet they were true to John to the last. They obeyed his counsels even after he had been delivered up; they submitted their doubts to him, and after his martyrdom they reverently "took away his body and laid it in a tomb." [14]

Since much of John's time was spent in a dungeon, he was entirely dependent on the services of his disciples for any new knowledge of Christ. From them he learned all, the good and the bad; but their necessarily warped view furnished a poor medium. He was alone, and Christ seemed in utter estrangement to him. Machaerus was John's Gethsemane and Calvary combined.

Now "when John had heard in prison the works of Christ: sending two of his disciples he said to Him: 'Art thou He that is to come, or look we for another?'" [15]

That the Precursor, after being divinely enlightened as to Christ's identity,[16] should for a moment waver in faith was impossible. That he should be sorely tried in his dereliction was natural. His inquiry was prompted by the heart, not by the head; for it was comfort he needed, not illumination. Moreover, solicitude for his disciples was actuating him more than for himself.

The works of which John had heard covered very likely numerous healings performed in Galilee, chiefly in the neighborhood of Christ's "own city", Capharnaum: the raising of a young man to life; the new gospel promulgated in the Sermon on the Mount; and the unintelligible, distorted rumors about eating with sinners, Sabbath-breaking, and open collision with the authorities at Jerusalem on the occasion of the previous pasch. Among the cured we know in particular of a leper, several paralytics and demoniacs, St. Peter's mother-in-law, and a man with a withered hand.

[12] Lk. 11:1. [13] Lk. 5:33. [14] Mk. 6:29.
[15] Mt. 11:2, 3. [16] Jn. 1:33.

The Sermon on the Mount, which is an epitome of Christ's teaching,[17] evinces an attitude destined to shatter the principles deepest at heart in the religion of the day; the vigorous aggressive conduct of our Lord toward those in high station, the unbounded privileges He accorded His disciples and the poor, the utter contempt He manifested for the stereotyped "traditions of men" and those who upheld them—all these things agitated the masses. Moreover, there was a gap left in the minds of the disciples by the popular cry that "a great prophet" had arisen in Christ and that God was visiting His people. One might well be a great prophet, thought they, without being "*the* prophet" with whom John had associated Christ. They wondered if their master had not been deceived in pointing out such a one as "the lamb-like Son of God", and they communicated with him in their perplexity.

Christ was increasing: John had already decreased. Why should the latter presume further to teach even those who were most loyal to him? Rather, he would introduce them to the Lamb of God; he would send them, since they feared to go as others had already gone,[18] and he would let the Healer of bodies restore their fainting minds.

There are few Gospel pictures more pathetic than that of John in his desolation confidently directing his wavering followers to Christ, veiling their pusillanimity with a tactful message, and asking no alleviation in his imprisonment save such as would cheer their souls and his. Faith and loyalty ring in every word. The embassy itself is proof that John doubted not.

II.

Timorous and fatigued after a journey of over seventy miles, the disciples stood before the awe-inspiring Rabbi near Naim. They posed only as messengers, leaving all responsibility on the shoulders of the absent. This is characteristic. "John the Baptist hath sent us," said they. The wording emphasizes, not any doubt in the mind of John, but the pusillanimity of those whom John is trying humbly and effectually to instruct. The disciples represented that John wished them

[17] Mt. 5-7.

[18] Jn. 1:37.

to ask,[19] suppressing the paramount reason for the wish, namely, their own enlightenment.

Jesus condescended to their timidity, and His answer must have infused into them a stronger faith in the Baptist as well as in Himself. He feigned to reply to John rather than to them, and He appealed to a new group of works. On their return they were to relate not only what they had "heard", but also what they had "seen". The additional marvellous deeds to which they themselves were witnesses confirmed the rumors from Capharnaum and elsewhere.

And Jesus making answer said to them: "Go and relate to John what you have heard and seen.

"The blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead rise again, the poor have the gospel preached to them.

"And blessed is he that shall not be scandalized in Me." [20]

They obeyed, and the event was sweet solace for the flagging spirits of John. His disciples were calmed and he was elevated in mind and heart by the Isaian perspective of the reply.

As the disciples rehearsed the result of their errand, St. John could all but hear the national prophet repeat the hopeful words::

"Say to the faint-hearted: 'Take courage . . . God Himself will come and will save you.' Then shall the eyes of the blind be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as a hart, and the tongue of the dumb shall be free." [21]

"The Spirit of the Lord is upon me, because the Lord hath anointed me: he hath sent me to preach to the meek, to heal the contrite of heart, and to preach a release to captives, and deliverance to them that are shut up, to proclaim the acceptable year of the Lord, and . . . to comfort all that mourn." [22]

That these passages are Messianic is undoubted. That there is a parallel between them and our Lord's testimony

[19] Lk. 7:20.
[20] Mt. 11:4-6.
[21] Is. 35:4-6.
[22] Is. 61:1-2.

of Himself is clear. But that the miracles referred to by our Saviour are a complete fulfilment of the prophecy, is what Jesus could not have wished to convey. His words answer the disciples' interrogatory, and no more. They identify Him as the Messiah.

Isaias in a poetic flight describes in metaphorical language, which is both Oriental and concrete in its coloring, not the taking away of certain specific infirmities in a given age, but the final consummate removal and cure of every ill. The evils he mentions are but types of all. The remarkable transformation is to effect even the animal and lower kingdoms according to his imagery.[23] Yet "we know," as St. Paul reminds us, "that every creature groaneth and travaileth in pain even until now."[24] The works of Christ, therefore, signified only the inauguration of the Messianic reign. Its ripest fruits are to be gathered only in glory,[25] where "the redeemed of the Lord" shall "obtain joy and gladness," and "sorrow and mourning" shall have fled away.[26]

III.

With a proper understanding of this double perspective, historic and prophetic, we are in a position to study the credentials of Christ in a manner that will confirm their theological import and at the same time furnish an inkling of the way they appealed to St. John and the better part of his contemporaries.

We would have a very shrunken insight into the Baptist's mind, were we to think that his inquiry went no further than the accomplishment of an obscure passage in Genesis[27] or Ezechiel.[28] The reference was to a living issue preoccupying the best and noblest, not less than the humblest, exponents of national religious thought. Particularly after the preaching of John was enthusiasm inflamed; and our Lord's answer, framed on Isaias, showed that "He who was to come" was identical with the brilliant redeemer and restorer of Israel's autonomy and highest felicity.[29] The ideas encircling the

[23] Is. 35:7, 8.
[24] Rom. 8:22.
[25] Ibid., 18, 19.
[26] Is. 35:10.
[27] Gen. 49:10.
[28] Ez. 21:27.
[29] Is. 35:4-6; 61:1, 2.

"Expected One" covered the entire ground of Hebrew prophecy descending from the protevangelium concerning the "woman's seed",[30] that later on developed into a descendant of Sem,[31] Abraham,[32] Isaac,[33] Jacob,[34] Juda,[35] and David,[36] down through the announcements of prophetic,[37] priestly,[38] judiciary, and regal splendor,[39] to the time,[40] place [41] and manner of birth,[42] life,[43] death,[44] and final conquest.[45]

But Messianic conquest was inseparable from Messianic salvation, and the Expected One was to accomplish both. In the Old Testament salvation was ascribed ultimately to God, the servant or Messiah being only God's representative or instrument. As a national hope, its starting-point was the rescue of the chosen people from extinction by the miraculous birth of Isaac. It derived new impetus from the effusions of Isaias (750-695 B. C.) on the Babylonian Captivity a century or more in advance of its occurrence, and was heightened to an excess exuberant in worldly and unspiritual details after the moral decline of the Asmoneans (106 B. C.).

Flowing in silence under the distorted views which kept the Jews from recognizing the Saviour when He came, was the pure stream of Isaian prediction, whose analysis is most simple.

Salvation is for the race elect. To present captivity will ensue conversion and effectual redemption. The deliverance will be an object to behold for all peoples. Penalty, justice, judgment are for the oppressor only. Mercy, comfort, and love are in store for the redeemed.

Although the prophet's words have a direct bearing on deliverance from the Babylonian Captivity, his flight is so limitless as to reach the perfection of Messianic conquest

[30] Gen. 3:15.
[31] Gen. 9:25-27.
[32] Gen. 12:3; 17:4; 18:17-19; 22:16-18.
[33] Gen. 26:2-4.
[34] Gen. 28:13, 14.
[35] Gen. 49:10.
[36] II Kgs. 7:14, 15; I Par. 17:10-14.
[37] Deut. 18:15.
[38] Ps. 109:4.
[39] Ps. 109:1-7; I Kgs. 2:10; Ps. 44:2-9.
[40] Gen. 49:10; Dan. 9:24-27; Agg. 2:7, 8.
[41] Mich. 5:2.
[42] Is. 7:14.
[43] Is. 52:7; 62:11; 8:8; 9:2; Mal. 3:1-6.
[44] Mal. 1; Ps. 40; Zach. 11; Pss. 54, 70, 93, 26, 34; Is. 52, 53; Pss. 108, 68, 21; Zach. 12, 13; Amos 8; etc.
[45] Ps. 3:6; Osee, 6:3; Job 19:23-27.

which, although begun in the Church militant, can only be realized in the Church triumphant.

These tidings of gladness and comfort, springing from interior conversion, are the general background on which the particular works to which Christ refers in the Gospel must be thrown. The marvels enumerated to the disciples of John might separately have had a counterpart in the life of any saint or prophet less than God. Isolated from the testimony of Isaias, or from testimonies which Christ on other occasions gave of Himself, they would not suffice to show how the wonder-worker was a real Messianic Jesus or national deliverer. They were all individual healings and cures, whereas Messianic deliverance was to be widespread and effect in one way or another the whole world. Their argumentative force for John and his disciples lay in the conformity between Christ's description of them and prophetic oracles which were undoubtedly Messianic. This conformity implied an unequivocal claim on the part of our Lord to be "the Christ", and indirectly this claim postulated an agreement between His name and mission. The Expected One was to be not only "the Christ", but also "a Jesus".

IV.

This brings us to a consideration of the credentials in themselves. They were mostly bodily cures that, with common consent, are classed as miraculous.

Health, in Bible times, ranked as the greatest of earthly boons.[46] Infirmity and disease passed as afflictions imposed or permitted by God in punishment of personal[47] or parental sin. This erroneous notion could not go long uncorrected by our Lord.[48]

Medical knowledge and attainment were always crude in Palestine. They seem to have been regarded with misgiving by the devout, as interfering with the free action of God in sustaining or altering bodily health. The Son of Sirach wrote against this theological scruple by upholding the necessity and honor of physicians and entitling them to praise among the great. He does not deny the conservative view that "all

[46] Eccli. 30: 14-16. [47] Eccli. 38: 15. [48] Jn. 9: 2, 3.

healing is from God", but he adds that it is "the Most High" who has created both the physician and his medicine, and a truly "wise man will not abhor either." [49]

His counsel is vigorous and spiritual. Prayer and sacrifice should precede consultation with the physician. "My son," he says, "in thy sickness neglect not thyself, but pray to the Lord, and He shall heal thee. Turn away from sin, and order thy hands aright, and cleanse thy heart from all offence. Give a sweet savor, and a memorial of fine flour, and make a fat offering, *and then* give place to the physician." [50] In post-Biblical times Jewish physicians grew famous throughout the East.

Disease in Palestine is accounted for more by heredity and unsanitary habits than an unhealthful climate. A partial supervision of health conditions was exercised by the priests, as in cases of leprosy. Prophets were esteemed as possessing restorative powers through God's commission, which they were at liberty to use or not according as divine justice and honor required.[51] The cures practised so lavishly by our Lord without the use of medicine sufficed of themselves to establish His reputation as a prophet.

Blindness, lameness, deafness, and dumbness were the corporal defects selected by Isaias as typical of the ills that were to disappear in Messianic times.[52] The first three of these are recounted by our Lord to John's disciples as unquestionably cured in individual cases. The inference is that Messianic influence and power are at work, and that Jesus is the agent invested with that power.

Blindness is the commonest affliction among the natives of Palestine. It results from old age and ophthalmia. Ophthalmia is an infectious disease aggravated by sand, sun-glare, and dirt, and often results in total blindness, but is also common in a less obnoxious form. In the latter case the sight is impaired, the eyelids redden, and the eyelashes fall off. After lepers, the blind of Palestine are most sickening to behold because of the dried secretion that is usually encrusted about the fly-infested eyes. Blindness and the other defects

[49] Eccli. 38:2-4.
[50] Ibid., 9-11.
[51] Cf. II Kgs. 12:13-14; III, 14:2; 17:18; IV, 4:22; 20:7.
[52] Is. 35:4-6.

mentioned were among "the blemishes" that incapacitated priests for Temple service.[53]

The term leprosy was popularly applied, down to the Middle Ages and beyond, to a variety of diseases, which in different localities embraced scrofula, ulcers, erysipelas, ring-worms, syphilis, elephantiasis, and other cutaneous and nerve disorders, as well as leprosy properly so-called.

The name λέπρα, as used by Greek physicians, signified psoriasis, a malady that is neither contagious, fatal, nor repulsive, so long as its lesions do not affect the face. The Greek name for leprosy proper was *elephantiasis*, a word which in modern medicine designates an altogether different affliction. Job was a victim of elephantiasis in its modern acceptation. The symptoms of the Hebrew disease *Zara'ath*[54] differ in important points from every known disease; and in the Septuagint and the Vulgate, *lepra* should be understood as translating *zara'ath*. Lack of medical skill and discernment, which saw little or no distinction between a multitude of cutaneous affections, led the Septuagint translators to adopt *lepra* as an equivalent of the Hebrew. Hence, lepers whom our Lord cleansed may have been suffering from any one of the ailments enumerated above, or from others that are no longer known. Real leprosy was one of these, but as a specific malady was less common than the others taken together. It differs from them in being incurable.

All disease classed as leprosy under the Old Law engendered ceremonial defilement and entailed a certain degree of social seclusion. Lepers were excluded from the towns by Levitical law.[55] Under rabbinic rule they were allowed in unwalled towns, where places were reserved for them in the synagogues, on condition that they would be the first to enter and the last to leave. A violation of this prescription subjected the offender to a penalty of forty stripes. Cleansing from leprosy thus secured very substantial privileges.

It was called cleansing, and not merely curing, perhaps because of the much-appreciated release it effected from ceremonial uncleanness. This religious benefit did not accrue at once. The leper had first to present himself to the priest and

[53] Lev. 21:17 ff. [54] Lev. 13. [55] Num. 5:2; 12:14.

observe certain legal prescriptions for eight days.[56] Thus did the cleansing of lepers even more than the ordinary cures bring our Lord into publicity before the religious officials, and emphasize his character of prophet.

The lepers in Palestine to-day are those infected by the *bacillus leprae* only. They are genuine lepers whose numbers in both eastern and western districts are in the neighborhood of two hundred, rarely over. When discovered, the victims are removed either to the Moravian hospital at Jerusalem, or to the leper communities provided by the Turkish government with huts at Silwan (ancient Siloam or Siloe, near Jerusalem), Ramleh or Nablus. These places are frequented by tourists and pilgrims whose compassion is excited by helpless groups of sufferers sitting by the wayside and pleading for alms. As beggars the lepers naturally choose places where their incurable and repulsive miseries may be exhibited to best advantage. The lane leading to the Garden of Gethsemane is a favorite rendezvous.

Even though one or other of the cures wrought by our Lord might not in our day be classed with this malignant infection, instantaneity would still remain to make them all miraculous.

Evil spirits embraced the agents of demoniacal influence at work in possession and obsession, and also the immaterial, unseen or unknown causes of certain purely human infirmities, which were identified by an imaginative people with demons. Epilepsy is a type of such disease. Our Lord cured both by simple commands on the condition of faith which was usually manifested through entreaty.

The son of the widow of Naim was the only one whom Christ had resuscitated. "The dead rise again" is an assertion implying repeated restorations and points to the time as arrived when such marvels may be expected, rather than to the marvels themselves. The raising of the daughter of Jairus[57] and Lazarus[58] followed. Elias and Eliseus had each restored a child to life,[59] but in the performance their nervous and distressful movements were far less simple than the

[56] Lev. 13:1-45.
[57] Mt. 9:18-26; Mk. 5:21-43; Lk. 8:40-56.
[58] Jn. 11:13-44.
[59] III Kgs. 17:17-24; IV, 4:20-35.

dignified and peace-breathing "arise", "come forth", that issued from the lips of Christ.

Re-animation of the dead was more than Messianic prophecy required. The event at Naim was a lightning stroke that must have been tremendously disturbing to the Sadducaic authorities because of their doctrine that the soul dies with the body. That the news reached them there can be no doubt, for St. Luke assures us that it flashed far beyond Galilee and "throughout all Judea," in whose capital their official representatives resided.

The last credential volunteered by our Lord was this: "The poor have the gospel preached to them."

The Greek term, πτωχόι, has as its radical idea that of slinking or crouching through fear, dread or fright. In the classics from Homer down it designated in a bad sense those who were reduced to beggary or who engaged in it. In Isaias [60] it is an equivalent of the Hebrew *anniyyim*, rendered "the meek".[61] In the Psalms it is associated with godliness, trustfulness, justice, fidelity, as with synonymous or cognate ideas.

The poor are not only those who are destitute of wealth. The prophecy which Christ is fulfilling was so couched as to refer to the afflicted in general. It ran: "He (God) hath sent me to preach to 'the meek'." "The meek" were those who were humbled by social disability, oppression, deprival of rights or distress of any kind. With them are classed the "broken-hearted", mourners and captives, in a word all who lack any normal quality, accomplishment or endowment of body, mind, character or environment.

The faith exhibited by the infirm healed by our Lord entitles them to a rank among "the meek poor". The deaf, the maimed, the sightless, publicans, struggling sinners, any and all who were an object of pity belonged to this class.

Because of religious oppression, "the poor" may be identified with the mass of the population, to whom none but the priests, scribes, Pharisees, and other authorities were superior. They constituted the *'am-ha'arez*, or "people of the land", the "common folk," as distinguished from the *haberim*, or

[60] Is. 61:1. [61] Vulgate and Douay.

strict observers of the law. This multitude was spurned by the Pharisees as "accursed" because of their ignorance.[62] That noble body bound on their shoulders "heavy and insupportable burdens". They "devoured the houses of widows," were more intent on collecting tithes than enforcing the sound doctrine of "judgment, mercy, faith;" in a word, as far as in them lay, they did their best to "shut the kingdom of heaven against them."[63]

Christ's compassionate heart was in the greatest contrast to all this. His conduct was a stern rebuke to the hypocrites whom He exhorted the people to obey, but not to imitate.[64]

On all important occasions He was followed or surrounded by a "multitude" of the *'am-ha'arez*, or "the poor". To them He preached; for them He performed marvels; from among them He chose disciples. His invitation to godliness was for them: "Come to Me, all you who labor and are burdened, and I will refresh you. Take up My yoke upon you . . . and you shall find rest to your souls."[65] One only condition will be necessary for highest remuneration, namely, that you spiritualize your lowliness: "Blessed are the poor in spirit, for theirs is the kingdom of heaven."[66]

The word *gospel* is here used to signify the glad tidings of Messianic days as announced by Christ in fulfilment of the promises of Isaias[67] and the hopes of St. John. There is no substantive in either the Greek or the Vulgate. The verbal form is used; thus, πτωχοὶ εὐαγγελίζονται, "the poor are evangelized".

Preaching the gospel was a function involving a special mission and anointing originating with the "Spirit of God". The glad tidings were thus a solemn message from Jahweh, and, apart from their content, would bring comfort, owing to their source. Healing and releasing were to accompany preaching, but only as inferior boons.

The glad tidings had been announced chiefly in Galilee. They are summarized in the Sermon on the Mount[68] and crystallized in the beatitudes.[69] There is no doubt that the

[62] Jn. 7:49.
[63] Mt. 23, passim.
[64] Ibid., 3.
[65] Mt. 11:28, 29.
[66] Mt. 5:3.
[67] Is. 61.
[68] Mt. 5-7.
[69] Mt. 5:3-11.

infirm whom our Lord recounts as cured, were all more enlightened and comforted by the tidings of spiritual peace and joy than by the rare corporal blessings they received. It was better for them to have heard the gospel than to have been made sound. The admonition that follows is pathetic: "Blessed is he that shall not be scandalized in me."

To scandalize meant originally to place a stumbling-block in another's way.[70] Throughout the New Testament the use of the term is metaphorical. The sense extends to every influence or object impelling one to sin.[71] Hence the theological definition of scandal as an occasion of spiritual ruin.

That Jesus was involuntarily a "scandal", that is, an occasion of sin to many, was owing to the false construction put upon His deeds. In higher circles He passed as one who defiled Himself by banqueting with sinners, who broke the Sabbath, who ignored legitimate authority, who was "a glutton and a drinker of wine".[72]

These evil reports were a partial fulfilment of Simeon's prophecy, namely, that Jesus was to be a "signal for contradiction".[73] The God-man was on the threshold of becoming what invisible Jahweh had been before Him, "a sanctification to many", but to the majority "a stone of stumbling. . . . a rock of offence, . . . a snare and a ruin".[74] These disastrous effects had not yet developed, but they were threatening.

Had it not been for their attachment to the Baptist, St. John's disciples might easily succumb to the baleful influence of Christ's detractors. Up to the present they had been withheld and steadied by their master. He, however, was soon to pass hence, and no one realized better than he that, unless their views of his reputed rival were corrected, their weak-mindedness cured, their constancy placed on a firmer basis than adherence to a mere man, it would not be long until they would, much to their own detriment, find sufficient reason for believing him a hero in a lost cause.

Christ forestalled this contingency. The information He volunteered about His mission was to enlighten their under-

[70] Thayer-Grimm. [71] Calmet, *ad loc.* [72] Lk. 7:34.
[73] Lk. 2:34. [74] Is. 8:14.

standings. What He now adds by way of warning is to fortify their wills. "Blessed is he that shall not be scandalized in me." Tyros in faith, the Baptist's disciples had sought only an increase of knowledge: "Art thou He that is to come?" Christ would insinuate that knowledge is the measurement of responsibility, so He forearms them against the new dangers attendant upon such increase, by a winsome admonition.

There is blessedness, He says, in not being scandalized. Although the beatitude is expressed negatively, it involves and promises much that is positive. It is a principle that is enunciated whose whole import is spiritual and supernatural: scandal is to be avoided, and blessedness attained. There is no middle condition.

Only the pusillanimous can be scandalized, for only such will consent to be spiritually ruined by reason of external causes. When the will is strengthened, fortitude succeeds to pusillanimity. But the will is strengthened by adhesion to good; hence, the blessedness held out by our Lord as the boon to lure His chosen ones to Him.

To keep aloof from scandal in Christ's regard means to approach Him always, not with the eyes of sense or of reason, but with those of faith; to keep the mind in constant readiness to think ever on what He *is* in beholding what He *does*. The mistake of Christ's contemporaries consisted in being over-sensitive to distorted reports and evil gossip, and thereby blinding themselves to the truth of what they saw. In so doing they were scandalized, and St. John's disciples ran the risk of being of the number.

Christ, therefore, by previously vindicating His Messianic character, subdued with a masterly stroke the fears excited by gossip-mongers. Reason in many a detail might stand against Him; but faith, never. Reason was not even to be answered, when faith was in jeopardy. Blessedness was to be sought in such an issue, not human insight; and blessedness was founded on faith.

It is clear that all who hold themselves immune from scandal in Christ's regard, are disposed to see that the radiant light of His works is that of His divine personality. This is positive blessedness. It keeps its recipients on Christ's side, gathering and not scattering. As imparted to St. John's

disciples, it enlightened them upon the real interior greatness of their imprisoned master who believed unswervingly to the last; it rescued them from a perilous dilemma in which they had reasoned as follows: "Either John is mistaken, or the Messiah has gone amiss"; it attached them more fixedly both to John and to Christ by lifting them into a sphere where gossip is ignored or silenced, not answered, where reason serves instead of ruling, where faith is enthroned in that light of God which the darkness of earth can never fully comprehend.

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WITHIN MY PARISH.

Notes from the Day Book of a Deceased Parish Priest.

X. OUR WORK AND OUR PLAY.

I ONCE saw in an art gallery a copy of a painting by an old master. It showed St. Joseph and the Divine Child in the workshop at Nazareth and was stamped with the intimate domestic charm that distinguishes the work of the German school. I fancied, as I gazed upon it, that I could detect a trace of physical weariness on the faces of the Foster-father and the youthful Jesus. Every detail emphasized the nobility of labor, the quiet joy of these members of the Holy Family in the performance of homely duties; and the artist, in quaint conceit, had drawn a bright-winged angel hovering above the shop, great crimson roses dropping from his hands and shining out here and there among the shavings on the floor. The sense of reality produced by the picture was so strong that I caught myself waiting for the strains of the angel's song—such a song as only a toiler may understand. Many times in the course of the passing years I have thought how our labor and our leisure are sanctified alike by our Lord, if so be they are pleasing to Him. When the day stretches out its length and our powers of endurance have been taxed to the utmost the roses drop at our feet, and at the close, if God will it thus, there will be singing of a heavenly sort.

I am always greatly amused when I read wise articles on the "social consciousness" written by men and women who

live in large cities and who take themselves quite seriously. I say I am amused, for will they never learn, these dear people, that there can be no "social consciousness" worthy the name where we have to deal with humanity in huge lumps? The end we so ardently desire can only be attained when we have men in small groups, for it is then that they have opportunity for mutual acquaintance and, at the same time, freedom of movement.

I have just finished reading David Grayson's *Adventures in Contentment*, and I was touched and impressed by the author's cheerful philosophy and his striking analysis of conditions that prevail in the rural community. Here in St. Leo's we have our Dr. Norths and our Charles Baxters. I should like to feel that I have been to my flock all that the Scotch Preacher was to his. I have the comfort of knowing that in one respect I have been more to them than he could ever be, for I have had the priceless privilege of ministering the Sacraments and tender offices of the True Church.

We become so accustomed to our environment that it is good to have an occasional outsider point us anew to its beauties and its blessings. One summer my nephew came to visit me. He is a priest, and at that time he had not been very long out of the seminary. He is a city boy, and his delight in my simple round of life was pleasant to witness. Like all the young (God bless them!) he was a reformer in embryo. He went back to his work filled with great schemes which he felt sure would commend themselves to his bishop. He said that there should be no large parishes in the city; that it should be so divided as to allow each priest only as many families as he could keep in personal touch with—and much more in the same strain. That was a number of years ago. I notice that the big parishes increase and multiply; that St. John's has just completed a church with a seating capacity of two thousand persons, and that St. Peter's has a fine new $75,000 school, so I judge that the plans of my young Levite did not proceed to maturity. Nevertheless, I am forced to admit that, visionary as they undoubtedly were, they were built up around a good idea.

We in the country do not pigeon-hole our lives, so to speak. Work and play, joy and sadness, pleasure and pain succeed

one another naturally and inevitably, as do the different seasons of the year. We do not plan very much about our lives; we simply live them. If certain of my parishioners have grey hairs and furrowed faces, these result, in the main, not from useless worry and frustrated ambition, but from honest work. It may be, too, that we are less given to questioning the wisdom of God than our brethren who are misled by the more materialistic philosophy of the city, which, like all false gods, first infatuates and then destroys.

We are busy folk, but we are never too busy to become interested in our neighbors' affairs. One of the charges brought against us is, that we are curious; that we know each other's business, and that we delight in talking it over between ourselves. Now, I have been pastor of St. Leo's for nearly three decades, and a survey of the situation has convinced me that if my parishioners sometimes err on the side of vulgar curiosity it is through no desire to work harm. On the other hand, our inquiries for one another, even when made indirectly, are an indication of genuine and friendly solicitude, as you would soon realize if you were to be called into attendance at the bedside of the sick and dying. We have warm hearts and skilful hands by the score, and it is my notion that our lonely city friends would give much, at times, for such exhibitions of thoughtfulness and neighborly sympathy as are the rule, not the exception, in my parish.

What is true of us in our moments of sorrow is equally true of us in our times of happiness. We have little in the way of diversion that is extraneous to ourselves. So Tim Scanlon's story of how he "slipped one over" a farmer friend at the county fair; or the tale of Willie Delany's latest escapade at the parish school; or the inspection of John Kramer's new driving horse after Mass of a Sunday—all furnish wholesome, harmless, and legitimate means of entertainment. Our "social consciousness" is largely developed because we are so dependent upon one another for whatever of sweetness we may extract from life.

Just now Patrick McGann and his wife, Katie, who live next door to the rectory, are our chief source of amusement. They sold their farm and moved into town about five years ago. Pat has a pop-corn stand on the main street where in

the afternoon and evening, especially on market-days, he does a thriving business. He is, perhaps, sixty-five years old, hale and hearty, sharp-eyed, and, on occasion, quick of tongue. I suspect he is a trifle vain of his personal appearance, for he is given to wearing fancy waistcoats, the weird color combinations of which remind one forcibly of the Scriptural coat of divers hues. His hair is quite white, but his moustache is rich purple-black, a contrast being thus created that is startling in the extreme. It, the moustache, is a prolific cause of argument among the young folks. Only last Sunday I came upon two of my altar boys in the sacristy engaged in lively altercation as to the methods and material employed by Patrick in the dyeing process!

Mrs. McGann is spare of figure and as solemn-visaged as her goodman is jovial. She has all the Celtic fondness for a funeral, and I have only succeeded after much difficulty in breaking her of a habit which, for a time, threatened to disturb the peace of the parish. When she first came to the village she was present at every funeral held from St. Leo's. At the conclusion of the obsequies she was wont to take her stand on the sidewalk in front of the church. From this point of vantage her voice could be heard in hoarse, but sympathetic, asides as the mourners emerged from Mass and drove away. "Shure, he was a foine man, and that good to his family!" (This, as the coffin was placed in the hearse.) "Glory be! Don't the poor sowl take it har-r-d!" (as the widow was helped, weeping, into the carriage). These, and sundry other remarks of a personal, but supposedly consolatory nature, did not tend to enhance Katie's popularity in the Altar Society or the Married Ladies' Sodality. In sheer self-defence I was finally compelled to hint, somewhat broadly, to the pious Mrs. McGann that while her prayers for the departed were greatly appreciated, her public presence after the services was unnecessary and embarrassing.

Both McGann and his wife are keen in their scent for news. I am sure this proceeds from no unworthy motive. I think it may be attributed, in part, to years of isolation on a remote farm, with few neighbors and scant opportunity for social intercourse; in part, to a naive and friendly interest in their fellow-townsmen.

Katie goes down bright and early every morning to buy her bit of meat and her few vegetables for dinner. She returns not only with the dinner, but with all the available tid-bits of village gossip, as well. These she relates to my housekeeper with great relish, and I pick them up with one ear as I sit ensconced behind the daily paper. Later on Pat jogs down the street with his little basket and begins operations at the popcorn stand. He comes home at about nine o'clock in the evening, armed to the teeth with the balance of the day's news.

Under such circumstances the local paper is a luxury, rather than a necessity, and I frequently remind the editor that my subscription to his sheet is more in the way of a contribution to a good cause than the purchase of a commodity. So well do the McGann's supply the needs of the neighborhood in this respect that the harum-scarum lad across the street, who comes over to see me every day or so, and to whom my housekeeper contemptuously refers as "that woild young divil of a Dick Malone", speaks habitually and disrespectfully of them as the "Morning Current" and the "Evening Breeze".

But I must draw aside the curtain that hangs between the outer and more obvious life of Patrick and Katie and an inner place of which many possess a general knowledge, but with which I am familiar in its entirety.

Like many another elderly couple in the village they had just enough left, after the sale of their farm, to support them in a frugal and economical way. Soon after they had purchased and taken possession of the cottage next to the rectory, both man and wife gave me their pathetic confidences. They had worked and saved for long years with no end in view but to come to town, to enjoy the simple pleasures it might afford, and, most of all, to be near the parish church. They had been settled in their new home only a short time when, on answering a summons to my study, I found Mrs. McGann waiting for me. She was sitting on the edge of a chair, head covered with snowy apron, and from beneath the apron there flowed a stream of those inarticulate, child-like sounds that gush forth so spontaneously from the Irish heart in times of joy or of grief. It seems that a letter had come from far off County Clare telling her of a brother's sudden death. He was a widower, and the day that saw his passing saw also a crippled,

helpless orphan girl in a thatched tenant house that looked out over the sea, with none of her own blood nearer than Katie McGann.

She and Patrick set themselves bravely to their task. It was not a light one, for it meant passage money, railway fare, and the luxuries necessary to an invalid. Pat, who had thought his days of toil over, embarked in his little business enterprise. Katie does nursing now and then, or minds, for a half dollar, the children of some neighbor who wishes to take an evening off.

In a cheerful back-room that looks out on an old-fashioned garden, filled all through the summer months with blossoms that constantly nod gay greeting, sits our Eileen. She is a pale, patient child, who never complains, but over whose face a wistful smile sometimes steals as she watches the other girls and boys at their play.

The mother heart of Katie has found an object upon which to spend its wealth of devotion, and we have learned, with something akin to shame, to measure the greatness of the soul that is veiled by features we used to think were hard and ill-favored. McGann, for all he is getting on toward three score and ten years, whistles blithely about his work. If it is impossible for us to imagine that roses drop into his humble mart of trade, we may, at least, venture the supposition that there are times when he hears the angels sing.

XI. Our Guests.

Admirers of Gilbert Chesterton will remember his unique characterization of Queen Victoria in the collection of biographies to which he has given the name, "Varied Types". The gifted author informs us that the late queen's greatness consisted not so much in the fact that she was a great queen as that she could, and probably would, have been a great washerwoman if the circumstances of her life had so required.

The Church places the sacred seal of her priesthood on men who differ very widely in scope of ability and variety of temperament. I have never yet known a priest who could not have done more than ordinarily well, from a worldly point of view, in any one of the secular professions.

In corroboration of my statement I point you to several of my priestly comrades, whose numerous activities fill me with

an admiration that ripening intimacy but serves to increase. This is especially true of my younger friends among the clergy. The older ones are much like myself: the infirmities of age keep them close at home, where they are occupied in settling up accounts and putting things in order against the day of reckoning that they know cannot be far distant.

But it is different with the young fellows. They are active, and the wine of life courses in full tide through their veins. They get about; they are in touch, at first hand, with the tremendous movements that are stirring our twentieth century to its depths. An unwillingness to accept what they have to give would be, I take it, a pitiable symptom of the foolish pride of old age.

I cannot afford an assistant, so I have come to depend a good deal upon these youthful priests, and it is to their credit that they always respond readily and cheerfully to my calls upon their time and strength. They help me out, in turn, on the first Fridays; and once or twice during the year they invade my parish in a squad. Sometimes it is a mission that brings them; sometimes the Forty Hours' Devotion; but whatever it may happen to be, the memory of our meeting lasts long after they have packed their bags and clicked my gate behind them.

My young friends and I have great times together during these visits. In spite of my housekeeper's mumbled protests, I always insist on having them all stay with me at the rectory. I do not wish to run the risk of losing ever so small a morsel of their chat at the close of the day's work. They must be tired in mind and body upon their arrival home, for we sit up far into the night discussing the affairs of Church and State. The oil in the study lamp runs low, and after a while the light goes out, but the log in the fireplace burns on brightly and provides fitting accompaniment to our conversation. The voices run along in a smooth, earnest flow of sound that brings to one's mind the poet's lines in which he tells of similar hours, spent in a colonial farmhouse on our own New England coast:

> O flames that glowed! O hearts that yearned!
> They were indeed too much akin,
> The driftwood fire without that burned,
> The thoughts that burned and glowed within.

The faces are outlined in the half-shadow with sufficient clearness to enable me to distinguish one from another, and as I study them intently the thought occurs to me that the apocalyptic description of the Church Triumphant might appropriately be used of the Church on earth. Are not these men gathered out of every nation, and do they not daily unite in their song of praise before the Throne and the Lamb?

No two of these priests are alike, either physically or mentally. Father McCarthy, for example, is a slight, clean-cut son of Erin. In his way he resembles a thoroughbred steed, sensitive and delicately organized, every motion graceful and every faculty alert. He is not deeply learned, but he is our saint and our eloquent preacher. His sermons are rarely didactic or argumentative. Most often they are pulsating with color and charged with fire from heaven. My people, particularly the poor and the humble, love him dearly. They cannot help it, for his goodness shines so luminously through the shell that encloses his indomitable spirit. He stands his ground as St. Columba must have stood on Iona's shore, the wild Atlantic breaking at his feet, friends and family forsaken for Christ's sweet sake, and the tribes of the north awaiting the conquest of the Cross.

Father Baumann, as his name tells you, is of German parentage. His is the genius for painstaking scholarship that has ever been the proud heritage of the race from which he sprang. He is our Clement, who battles for the truth on a field that is as fraught with peril as were the halls of Alexandria. One can scarcely mention a book, ancient, medieval, or modern, that he has not read; and his powers of retention are marvellous and awe-inspiring. He is a born controversialist, and the bishop showed great wisdom in assigning him to his present parish. It is located in a town where anti-Catholic sentiment of the lowest type hurls its maledictions at the Faith. Father Baumann, although he is as courageous as a lion and gives the enemy no quarter, has another and singularly tender side to his character; and this quality of sweetness, combined with his mental equipment, has won souls whom mere argument never would have touched.

My pen fails me utterly when I try to describe Father Mack. His personality is so elusive and volatile that I cannot conceive

of it remaining stationary long enough even to be placed upon paper. Conjure up a man handsome of face and commanding of stature, with a shock of wavy blond hair and dancing blue eyes that carry one back to the limpid lakes of the land that gave him birth. Add to these a heart as true as had the knights of old, a persuasive tongue, and a voice like an angel, and you have the priest who is the hero of his village and who commands the enthusiastic fealty of the lads in my parish, for, besides his other accomplishments, Father Mack is a famous athlete. He brings his baseball boys up here every summer, and then there is much excitement at St. Leo's, as the opposing teams clash on the diamond back of the school. After the game participants and spectators adjourn to the rectory, where, until supper-time, the visiting pastor is in continuous demand at the battered piano that braces itself against the wall of my sitting-room.

These are my young brethren. I love them all; I look forward eagerly to their coming; and I dislike to see them go. Each is an ornament to his holy calling, and each would have been a power for good in another walk of life. It is high proof of the strength of God's grace that it has been able to draw them from the crowd and to follow Him, at sacrifice of ambition and without hope of earthly reward.

WHY EMOTIONS IN A SERMON?

A SERMON without emotions in it will be as interesting as a lecture in theology. The vast majority of men are impatient of reasoning. They are enthusiastic if the speaker flames with indignation or kindles with triumphant joy. They are even contented with the pathos which elicits their tears. To reason or to follow reasoning is hard; to feel is spontaneous and easy. That is why an audience dwindles away or suffers in silent patience during the dry discussion of a metaphysician, but crowds the tent and shouts vociferously with some emotional revivalist. How is it that modern teachers and text-books of oratory ignore this fact or give but scant attention to it? The chapter on emotions used to be one of the most important in rhetoric. The books of to-day

have omitted the chapter. In Catholic schools it still remains, but rather as a fossil relic of old times than as a vital factor in the teaching of oratory.

Several answers may be given to the question why the topic of emotions has been neglected. First of all, outside of the traditional philosophy of the schools, modern writers are in complete confusion on the subject of emotions or feelings. There is no agreement about their nature or their classification. Some advance in knowledge has been made on the physical side of the emotions. The muscles, the nerves, and the brain have been investigated as they vibrated with emotion, but we are not much nearer in that way to the nature of the emotion than we should be to the nature of electricity by ascertaining the chemical constituents of the wire which carried the current. Some have equipped man with a new faculty of soul for the registering of the emotions, but our philosophers [1] are able to show that the senses, intellect, and will can do all the work of the emotions without the necessity of a new faculty.

The Source of Emotions.

Modern rhetoricians are unable to say how to appeal to the emotions if they do not know what they are or where they originate. Scholastic philosophy with its source in Aristotle has clear notions on the nature and causes of emotion. The pleasure arising from the contemplation of what is beautiful is by many styled esthetic emotion. Modern Scholastic philosophy has followed St. Thomas in making the feeling excited by the beautiful a pleasure or intense satisfaction of the cognitive faculties, either of the senses, imagination, and intellect, or of the intellect alone. Philosophers differ on the question of what are the objective elements of beauty, although most agree in the elements of lustre, order, unity in variety; but the philosophers who represent the tradition of the schools, all assert that the subjective effect of beauty is a special pleasure found in the act of knowing and does not belong to the appetitive faculty. "Beauty," teaches St. Thomas, "regards knowledge." [2] "It belongs to beauty", he tells us, "to satisfy

[1] Maher, *Psychology*, pp. 221-228.

[2] S. I, 5, 4.

by its sight and contemplation".[3] According to him the objective elements of beauty are "perfection, right proportion, and lustre" ("integritas sive perfectio, debita proportio sive consonantia, claritas").[4]

When speakers are told to arouse emotions, it is not meant that their object is to display the beauty of their thoughts. Beauty is not excluded from oratory, as will be seen, but it holds a subordinate, though helpful, place. The emotions of which oratory speaks, are excited by good and evil, not by beauty. The emotions of oratory are aroused in the will, not in the intellect. The good or evil must be presented through the senses and imagination if the emotions are to be thrilling and effective. Real, vigorous emotions find a responsive vibration in the whole man. Purely abstract and intellectual considerations of good or evil do not give that energetic impulse which the orator desires for his purpose. There is a physical element in emotions and should be if they are to exercise their full effect, and that is the reason why the speaker must reach his hearers' imaginations. If they could see the evils of intemperance, they might be resolved to be temperate. The speaker cannot display on the stage a horrible example to disgust his hearers. He endeavors to present his ideas to the imagination in such a way that in every one who listens, he may excite the horror of the actual spectacle. That emotion, then, has a physical basis and will be most effective in eloquence. If the orator can make the flesh creep, he will make the soul shrink. Goose-flesh will bring a heart-chill.

The Nature of Emotions.

Besides being unable or unwilling to locate the faculty of the emotions, modern writers do not seem fully to understand the nature of emotions in themselves. They do not clearly distinguish between esthetic emotions and appetitive emotions, between the restful satisfaction of the mind in knowing a beautiful object and the tendency of the appetite and will toward an object which is good. These rhetoricians would appear to reduce all emotions to vague sentimentality. They do not grasp what robust love or hatred really means and even

[3] S. I, 2ae, 27, 1. [4] S. I. 39, 8.

their idea of the esthetic emotion of beauty is perhaps not much different from the satisfaction of a warm fire or the savor of well-cooked food. Scholastic philosophy has clear-cut views on these points, and no one who teaches or studies oratory can safely neglect them. Beauty, philosophy tells us, is associated with good. The very thing which awakens the emotions of good and evil may be and often is vested by the speaker in beauty of language and thought. Yet the beauty is one thing and the good another. The emotions of the will are self-seeking. Even the highest kind of altruistic love must begin in self-seeking, although it finally succeed in purifying itself of all baser elements. On the other hand, the esthetic emotion awakened by beauty is unselfish. Thousands will share in the beauty of a landscape. You will not object to the whole world admiring the beauty of your fruit, but in the case of a single apple you may say with the small boy, enamored of its good, "There ain't going to be no core". Animals have emotions of love or hate, fear or courage, but do not manifest any sensibility to beauty. If you see your dog on the seashore gazing, as you think, pensively over the "endless book of the landless blue", believe it no satisfaction of beauty. It is most likely a piece of meat in the offing of the dog's imagination. The esthetic emotions arising from beauty differ essentially from the emotions of appetite and will awakened by good.

The truth is, as St. Thomas[5] has said, that "good has the nature of an end or final cause; beauty that of a formal cause." Good is kinetic; beauty is static, and in this brief statement of the ultimate truth in this matter is found the chief reason and necessity for arousing the emotions. Beautiful thoughts, dazzling theories, entrancing style, charm of voice and language, please indeed and thrill, but there in their apprehension the energy spends itself because that is the complete and full effect of beauty. Beauty arrests; it fascinates; it awes perhaps; it surprises; it entrances, and there it stops, having done its full duty. Contemplation is the homage that the majesty of beauty claims. Not so with good. Good is kinetic. It makes the appetite restless; it provokes a struggle;

[5] S. I, 5, 4.

it draws the faculty to itself; it will permit no rest until it is possessed. Confusion in this matter often comes from the fact that the same object has beauty and goodness, but for different reasons, and also from the fact that beauty, being a perfection of the faculty of knowing, is a good for that faculty and so becomes the object of the will's desire. It would, however, lead us too far from our present purpose to go into the metaphysics of beauty. It is enough to have shown that good is kinetic and beauty static in its effects, and from that fundamental distinction we have the diverse rôles which these elements play in oratory.

The Necessity of Emotions.

Why is it necessary that the orator should arouse the emotions and make the will act? Is it not enough for him to show the truth? Sad experience has repeatedly shown that knowledge is not enough. The speaker who thinks it sufficient to show the truth of a statement and then expects to have results, is a victim of the same fallacy which dreams that to know is to will, that education of the mind means morality. Even supposing the speaker can clearly demonstrate the truth so that there will be no doubt remaining in his hearers, that will not be enough for him. The speaker, if he is not a mere scientific lecturer and theorist, has always in view something to be done, some practical outcome of his works. Everyone knows the vast chasm which yawns between theory and practice, and there is only one bridge across that chasm, that is the goodness of the practice or, what is the same thing, the evils of its omission. Show the good and if the will of man does not follow it, the orator will not be at fault. He has proposed to the will the only thing which can make the will move. If there is no response, then his message has not gone home or the freedom of man's will has checked the action.

The practical corollaries, therefore, which usually do and almost always must follow from eloquence, necessitate the arousing of emotions, even when the mind is perfectly convinced by evident truth. Yet unhappily how often in public speaking it is impossible from the nature of the question or from the time at the speaker's disposal to make the truth more than probable to the listener. In that case when there

is doubt, it is the will which must decide. Full evidence alone necessitates the decision of the mind. Where such evidence is not forthcoming, the will makes the intellect accept the truth. There again motives must be offered, the good or evil of the proposed truth must be presented; in a word, the emotions must be aroused.

The need, therefore, of emotions in oratory is due to the practical results and probable conclusions with which the speaker has to deal. There are two needs in appearance, but one in reality. In both cases it is the necessity for action which demands the awakening of the emotions. The quest of good is the energy of the will, the impelling force of man's acts, whether it be the act of the will which determines the intellect to assent to a probable truth or the act which determines any other faculty to respond to the orator's appeal for practical application of the truths he has established. "Bonum habet rationem causae finalis." [6] "Pulchrum proprie pertinet ad rationem causae formalis." [7] "Bonum dicatur id quod simpliciter complacet appetitum." [8] "Pulchrum dicatur id cujus ipsa apprehensio placet." [9] These are some phrases from St. Thomas which sum up in his pregnant and clear way the essential distinctions between good and beauty and furnish the student of oratory with a rule for the use of these two elements in eloquence.

The speaker will not, however, disclaim beauty. Truth for him is an absolute necessity because he must reach man's mind; good for him is an absolute necessity because he demands action and therefore will; beauty, if not an absolute requisite of the process of persuasion, is at least a great help. For the artist, beauty is essential because he must give intellectual pleasure. If, above and beyond that pleasure, his painting or poem conveys a lesson or impels to action, such a result is not called for by the requirements of his art. A picture of a flower or a poem on a flower may do no more than re-create, in paint or words, the actual flower which eye and mind find pleasurable in nature, and the painting and verse are works of art and embodiments of beauty, even if the artist goes no further than that.

[6] S. I, 5, 4.
[7] L. c.
[8] S. I, 2ae, 27, 3.
[9] L. C.

The orator, however, must go farther: and with him, while the beautiful is distinctly subordinate to truth and good, it is useful and perhaps even absolutely necessary, though not to the extent that it is in other arts. We say other arts, because oratory is a fine art and as such would demand some beauty. It is not, however, to be forgotten that the beautiful is not anything vague and unsubstantial, sickly and sentimental. It is, in the words of Kleutgen, "the natural perfection of a thing made resplendent in its manifestation." [10] Others call the beautiful "the lustre or splendor of truth". It is truth with a shining morning face. The orator finds his truth ignored or unappreciated, overlaid with the dust of neglect or not recognized because it receives but casual attention in this busy world. The orator must so speak the truth that he who runs may hear and see. His audience will not be with him long, and he must remove the tarnish of truth and reveal its shining beauty. Perhaps prejudice or antipathies may cloud his hearer's minds, and before the goodness of his truth can win its way to affected wills, he must make the full, round orb of truth dawn upon the mind. Novelty, originality, fresh, unhackneyed presentation of ideas, every legitimate charm of language, whether named or catalogued by rhetoricians or apparently defying analysis, any new angle of truth, any interesting view, in a word anything which will awaken an indolent mind or arrest a wandering mind or fascinate an inattentive mind, any and all of these are to be highly prized by the speaker, and they are all phases of the beauty which will further him in his aim to make truth reach home to the heart. Truth is the engine; emotion arising from good or evil is the energy which drives it on, and interest or charm or beauty is the glistening oil which makes every part work smoothly. For his progress the orator requires all three. *Docere, delectare*, and *movere*, have been handed down the ages as the three means for an orator to persuade. Truth, beauty, and goodness are the three graces of eloquence. Their combined powers make the message of the orator effective with the soul of man.

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[10] *Ars Dicendi*, sec. 236.

THE OLD OFFICE OF PARISH CLERK.

THE name parish clerk [1] appears at present to be in use as designating a functionary who leads in the reading of the responses in the churches of the Anglican Establishment. The office itself dates back to the time of Augustus and King Ethelbert. A brief account of the history of this almost forgotten office will be of some interest to ecclesiastical readers.[2]

In Ven. Bede's Ecclesiastical History, Pope Gregory the Great, writing to St. Augustine of Canterbury, about the order and constitution of the Church in new lands and under new circumstances, laid down sundry regulations as to the clerk's marriage and mode of life. King Ethelbert on the advice of his Witenagemote introduced certain judicial decrees which set down what satisfaction should be given by those who stole anything belonging to the Church. The purloiner of a clerk's property was ordered to return threefold.[3]

In the seventh century the canons of the IX Council of Toledo and of the Council of Mezida allude to the parish clerk's place in the sanctuary. In the ninth century he had risen to a notable place in the Gallician Church, and is referred to in the decretals of Gregory IX. Bishop Grosseteste (1235-1253) ordered that, "in every church of sufficient means there should be a deacon or subdeacon, but in the rest, a fitting and honest clerk to serve the priest in a comely habit". In the same century the office of the clerk was discussed in a synod at Exeter, when it was decided that "where there was a school within ten miles of any parish some scholar should be chosen for the office of parish clerk." This rule provided for poor scholars and also secured suitable teachers for the children of the parish.

Chaucer tells us of a very talented and frivolous clerk, true, we have every reason to believe, as a specimen of his office in those days. This Absolon could take many parts, as he was an educated man, an "accomplished scrivener," an actor who could take his part in miracle plays, and a barber. He sang

[1] Latin *Clericus*.

[2] Much of the account here given must be referred to the Rev. P. H. Ditchfield's very interesting and informing book on the subject.

[3] Bede's Hist. Eccles. ii, v.

many songs besides those of a spiritual nature, and, vested in surplice, he bore the holy water on Sundays and holidays to the parishioners. His holy water vessel was fashioned of wood or brass, and in his hand he carried the aspergill with which to sprinkle the holy water, his visits for this purpose beginning with the "great house." He received gifts from every householder.

Bishop Alexander of Coventry ordered that "no clerk who serves in a church may live upon the fees derived from this source," and the penalty of suspension was to be inflicted on anyone transgressing this rule. The constitutions of the parish clerks at Trinity Church, Coventry, made in 1462, are a most valuable source of information with regard to the clerk's duties. Although preference was shown for the celibate clerk, there was no canonical objection to the married one. Even in medieval days a nice little house was apportioned to the clerk, where he could live with his wife and children, tending his garden when he had time to do so, or, if he were a celibate and student, he would find the life conducive to study.

The duties of a parish clerk were numerous and varied. The ringing of bells was a conspicuous feature, though on occasion that was undertaken by the sexton. He had to open the church doors at an early hour, do sacristan's work with care, lock up the church at the appointed time after searching well to see that no one was hidden anywhere or asleep under a bench. He had also to provide a clerk or "dekyn" on Sundays and holidays to read the Gospel at High Mass. His duties included the sweeping of the floor, cleaning the leaden roofs, keeping the bells in good order, reporting any necessary repairs to the churchwardens, seeing after the lamp, getting the oil and rushes, fixing the banners after use; and at stated seasons he was responsible for particular duties, such as the supplying of palms on Palm Sunday, the watch by the Sepulchre, removing of his "lenten clothys", and, as flagellation then obtained as a penance, it was his duty to provide "three discipline rods" for the purpose.

The parish clerk's duties cannot all be enumerated, for they varied in different places; in Coventry, he received a trifling fee for the distribution of blessed bread which then took place in church. The expression "Clerk's ales" rose from the old

practice of feasters providing the materials, the proceeds of which were devoted to increasing the clerk's tiny salary. Mr. Vaux tells us: "It appears from Kethe's sermon at Blanford in 1570 that it was the custom at that time for the 'Church ales' to be kept upon the 'Sabbath Day,' which holy day the multitude called their revelling day, and which is spent in bull-baitings, beare-baitings, bowlings, dicyng, etc., etc."

There were many small festivities besides the above, the "Church ale" being for the purpose of collecting funds to supply what we would now call Poor Rates and Church Rates. "Clerk ales" helped to provide the salary for the parish clerk, and as late as 1585 Church ales were not infrequently held in the parish church. A canon of 1571 forbade the holding of banquets and public entertainments in churches, although the practice still prevailed as late as 1585. Begun for distinctly pious purposes, the "Bride ales," "Church ales," etc., numbered among them funeral banquets showing how closely feasting and burying were connected in olden days. In a will of A. D. 1544, we read that the next Sunday after the burial of the deceased there were to be provided "two dozens of bread, a kilderkin of ale, two gammons of bacon, three shoulders of mutton, and two couples of rabbits." The testator desired all the parish, rich and poor, to take part thereof, and that a table be set in the midst of the church "with everything necessary thereto."

In the *Anatomie of Abuses* (1595) Stubbs adverts to the fact that topers preferred to go to one of these "Ales" rather than to a tavern for a drinking bout, for the extraordinary reason that they calmed their consciences with the reflection that the more they drank the greater would be the profit to the church. This same idea is immortalized in *Two Gentlemen of Verona*, Act ii, Scene 5. We may in slight extenuation of these profanations remember that pews and benches were in those days almost unknown, and the naves were very bare, often absolutely empty.

Pope Gregory IX ordained that "every presbyter who had charge of a parish should have a clerk, who should sing with him, read the epistle and lesson, be able to keep school, and admonish the parishioners to send their children to church to learn the faith." This decretal was in force in the Church

in England as well as elsewhere. The official principal of the Archbishop of Canterbury, when stating the law *re* marriage of clerks, declares the duties of the latter to be to "wait on the priest at the altar, to sing with him, and read the epistle". John of Athon, writing in the fourteenth century, gives us a paragraph which is very enlightening concerning the customs and usages of those times: "Lately when two clerks were contending about the carrying of holy water, the clerk appointed by the parishioners against the command of the priest, wrenched the books from the hands of the clerk who had been appointed by the rector, and who had been ordered to read the epistle by the priest, and hurled him violently to the ground, drawing blood."

Most careful regulations were laid down concerning not only the reading of the parish clerk, but also his singing, which it was his duty to do in some places at every Mass. In fact in pre-Reformation days a good deal of learning and sound education on these two subjects was necessary. The Pope in his directions to the Archbishop of Canterbury enjoins that the clerks should be very diligent in singing the Psalms. In the ninth century the Archbishop of Rheims in inquiries on the subject asked whether "the presbyter has a clerk who can keep school or read the epistle, or is able to sing as far as may seem needful to him?"

Whipping dogs out of church was one of the duties of a parish clerk. This in post-Reformation times was combined with the office of keeping people awake. The latter performance was effected by tickling the sleeper with a fox's brush secured at the end of a long staff, if the slumberer was a woman, and by using the hard knob which was at the other end, if the offender was a man. This employment was called "sluggard waking," but it was often combined with dog-whipper. We read that "Richard Dovey of Farmcote in 1659 left property at Claverley, Shropshire, with the condition that eight shillings should be paid to and a room provided for a poor man who should undertake to wake sleepers and whip out dogs from the Church of Claverley during divine service."

Mr. Edward Peacock, F.S.A., told the writer of a charming book on folklore by Mr. J. E. Vaux, in which the author states that at the beginning of the eighteenth century there still

existed at Northope Church, Lincolnshire, a small pew just within the chancel arch known as the "Hall Dog Pew," in which the dogs that followed his grandfather to church were imprisoned during the service. Mr. Vaux then goes on to a personal reminiscence showing that in Ireland old customs are kept up with wonderful tenacity: "About twenty years ago I was in Connemara salmon fishing. The first Sunday the landlord of the hotel where I was staying kindly offered me a seat in his car to convey me to a chapel on the bog three or four miles off, for the midday Mass. I gladly accepted the lift. The chapel was of the most primitive kind and the floor was but of beaten clay. When I entered, the altar rail was closely packed with worshippers, who were, I presume, all shepherds. There was only one 'pew', which belonged to the 'quality', i. e., the landlord and his family. I preferred to kneel alongside my attendant 'ghillie' (to use a Scotch term) who was there. There were a dozen dogs at least in the chapel; several of them were sitting behind their masters, who were kneeling at the altar-rail. One of these sheepdogs amused me greatly; he sat most quietly through the earlier portion of the Mass, but as soon as the Creed had been recited, and the celebrant turned round to deliver the sermon, the dog looked up, as much as to say 'Oh, sermon time! all right,' and having, dog-fashion, walked round three times, curled himself up for a comfortable sleep. The sermon, which did not last more than ten minutes, being over, the dog woke up and sat on his tail behind his shepherd master until the service was ended. There was something so deliciously human about this that I have never forgotten it. I have described the incident exactly as it happened without the slightest exaggeration." In medieval times dogs followed their masters into the church, the nave of which was often used for secular purposes. "Mastiffs," says Mr. Ditchfield, "were sometimes let loose in the church to guard the treasures," and he adds that he believes the chancel rails were originally used to prevent them from entering the sanctuary.

Many stories more or less humorous are told about parish clerks, chiefly of post-Reformation origin, for before then the greater dignity and supreme importance of that in which they had a share—howbeit a humble one—saved them from

making themselves ludicrous, as has been not seldom the case. There is a story of Wednesbury old church concerning the vicar some hundred years ago, who one very hot afternoon retired to the vestry, which happened to be under the Western tower, to put on his black gown. As he did not return, though the hymn was finished, the clerk gave out the last verse again. As still no parson appeared, the valiant clerk, starting the hymn, directed that it be sung all over again. Still no vicar! The clerk not wishing to be beaten, gave out that they would now sing Psalm 119. Before, however, they were all hard beat by their efforts, the old parson reappeared; he had gone into the vestry, taken the arm-chair, and there fallen asleep, the poor clerk of course being unable to go in search of him.

Sometimes the parish clerk was the only chorister, and according to Mr. Ditchfield, there was a favorite tune which required the first half of one of the lines to be repeated twice. This led to curious utterances, as when "My own sal—" was called out lustily three times, and then finished with, "my own salvation's rock to praise". The thrice repeated "My poor pol— " was no less striking, but it was only a prelude to "my poor polluted heart." A chorus of women and girls in the west gallery sang lustily, "Oh for a man—" *bis, bis*—a pause—"a mansion in the skies." In another, the clerk sang 'and in the pi—" three times, supplementing it with "and in the pious He delights". Another bade his hearers "Stir up this stew—" —but he was only referring to "this stupid heart of mine". Yet another sang lustily, "Take thy pill—"; when the line was completed it was heard to be: "Take thy pilgrim home."

By the rules of the Anglican Establishment a woman may act as sexton, though not as parish clerk; but as a matter of fact there have been such, as is seen by the census, which gives names of many females as parish clerks. Some of these had to perform the duties of overseer, rate collector, and other offices connected with the parish. In the register of Totteridge we learn that in that parish was buried in the 96th year of her age, Elizabeth King, widow, for forty-six years clerk of her parish. It states that as long as she was able to attend "she did constantly, and read on the prayer days, with great strength and pleasure to the hearers, though not in the clerk's

place; the desk being filled on Sunday by her son-in-law, Benjamin Withall, who did his best." [4] Not only were rural women of the working class thus employed, but a gentlewoman acting in the capacity of parish clerk has been known to exist in London.

Chambers' Journal contains some stories known as "Northern Lights". The writer, who was for 25 years rector of a moorland parish church, tells of several clerks who were as quaint and curious in their ways as their masters. The village was a hamlet on the edge of the Yorkshire Moors, near the confines of Derbyshire. Beside the church was a public-house or tavern, kept by the parish clerk Jerry, a dapper little man who on Sundays and funeral days always wore a wig, an old-fashioned tailcoat, black stockings, and shoes with buckles. His house was known as "Heaven's Gate," and there the farmers from the neighboring farms used to drink and stay for a week at a time. Jerry used to conduct the funerals, make the responses, and then provide the funeral party with good cheer at the inn. His invitation was always given at the graveside in a high-pitched falsetto voice, and the unvarying formula ran in these words: "Friends of the corpse is respectfully requested to call at my house, and partake then and there of such refreshments as is provided for them." These funeral festivities were often followed by intemperance, the drinking going on for days at a time. The old parson himself attended between the morning and evening service, a glass of whiskey by his side, and a long clay pipe in his mouth. Jerry would be sent to the church when the bells "began to settle", to see if many people had come, and when he informed the parson that few had arrived, the latter would say: "Then tell them to ring another peel, Jerry, and just fill up my glass again."

A pluralist vicar in Lincolnshire had several of the churches for which he was responsible, served by his curates, one of whom was a great smoker and used to go into the vestry to vest himself in his black gown, and smoke a pipe before the sermon, while the congregation sang a Psalm. One Sunday, having had an extra pipe, the clerk told him the people were becoming impatient, so the curate suggested their singing

[4] Burn's *History of Parish Registers.*

other Psalm. "They have, sir," replied the clerk. "Then let them sing the 119th," answered the curate. His pipe at length was finished, and he proceeded to don his black gown. Its folds were so very troublesome that he could not get it on, and he remarked that he thought the "devil's in the gown". He was answered by the clerk very dryly, "I think he be!"

As late as the 'sixties, we hear of a parish clerk of Windermere, who happened to be an auctioneer and purveyor of Westmoreland hams, and quite a character. He was very patronizing to the assistant curates, a favorite expression of his being: "Me and my curate." When one of the curates first undertook to perform the wedding ceremony, he received orders by the clerk: "When you get to 'hold his peace', do you stop, for I have something to say." The obedient curate stopped as ordered to do, when the clerk called out, "God speed them well."

At Bromley College, where "churchings" seldom took place, the clerk was puzzled what to do on the occasion, and much perturbed, inquired if he were to read the responses for the Queen's Accession. Another clerk, in the employ of the then Earl of W——, settled his difficulty when Lady W—— came for that rite, by responding to the clergyman's prayer, "O Lord, save this woman, Thy servant," by replying "Who putteth her ladyship's trust in Thee."

To Mr. Langhorne we owe the following anecdotes of old clerks: Once he was preaching in a village church for Home Missions. Just as he reached the pulpit he observed that the clerk was preparing to take round the plate. He whispered to him to wait until he had finished his sermon. "It won't make a ha'porth o' difference," was the encouraging reply. But at the close of the sermon there was another invitation to give additional offerings, which were not withheld.

A clerk on one occasion apologized to a church dignitary who had been sent for to take duty at a small rural church, in the following not very complimentary terms: "I am sorry, sir, to have brought such a gentleman as you to this poor place. A worse would have done, if we had only known where to find him."

A writer in the *Spectator* for 14th October, 1905, tells of a clerk who, like many of his fellows, used to convert "levia-

than " into " that girt livin' thing ", thus letting loose before his hearers' imagination a whole travelling managerie, from which each could select the beast which most struck his fancy. This clerk was a picturesque personality, although, unlike his predecessor, he had top-boots and cords for Sunday wear. When not engaged in marrying or burying one of his flock, he fetched and carried for the neighbors from the adjacent country town, or sold herrings and oranges from door to door. During harvest he rang the morning " teazing bell " to start the gleaners to the fields, and every night he tolled the curfew, by which the villagers set their clocks. He it was who, when the sermon was ended, strode with dignity from his box on the " lower deck " down the aisle to the belfry and pulled the " dishing-up bell " to let home-keeping mothers know that hungry husbands and sons were set free. Folk in those days were less easily fatigued than they are now, and services were longer: the preacher's "leanings to mercy" were less marked. Congregations then counted themselves lucky if they broke up under the two hours. The boys stood in wholesome awe of the clerk, as well they might, for his eye was keen and his stick far-reaching. Moreover, no fear of man prevented him from applying the latter with effect on the heads of slumberers during divine service. By way of retaliation the youths, when opportunity occurred, would tie the cord of the " tickler " to the weather-cock, and the parish on a stormy night would be startled by the sound of ghostly and fitful ting-tangs. To Sunday blows, the clerk, who was afflicted with rheumatism, added on weekdays anathemas as he climbed the steep ascent to the bell-chamber, and yet steeper ladder that gave access to the bells in the tower. The perpetual hostility that reigned between discipliner and disciplined bred no ill-will on either side. " Boys must be boys "; " He's paid for looking after things," were arguments whereby the antagonists testified their mutual respect—in both of which the parents concurred, and his severity did not cost the old man a penny when he made his Easter rounds to collect the " sweepings ". The " sweepings " consisted of an annual sum of threepence which every householder gave toward the necessary cleaning of the church, and which formed no small part of the clerk's salary.

The Rev. F. A. Davis gives the story of a very unlearned clerk of a church in Wiltshire to which a London clergyman, unused to the country, came to take duty. Having preached on the Sunday morning on St. Mark 5 : 1, which contains the story of the people demoniacally possessed who were healed by the destruction of the herd of swine, he inquired on the Monday of the clerk whether he understood the sermon. The clerk answered dubiously that he did. "But if there is anything you do not quite understand," said the parson, "I shall be only too glad to explain anything I can so as to help you." The clerk scratched his head, and after a good deal of hesitation, asked, "Who paid for them pigs?" On one occasion a stranger who was taking duty in a church made some banal remarks about the weather, saying that they would have fine weather for the haymaking the next day. "Ah, sir," said the clerk in reply, "they do say that the hypocrites can discern the face of the sky."

In the memoirs of Charles Mayne Young, tragedian, a clerk whose name was William Hinton, who lived in a small whitewashed cottage given him free as schoolmaster, had a somewhat pompous appearance totally at variance with his inner life, for he was characterized by "singleness of purpose and simplicity of mind". His somewhat stilted phraseology was accounted for by his omniverous passion for books. We read that when Mr. Young went to the village, with the exception of a Bible, a prayerbook, a random tract or two, and a Moore's Almanack, there was scarcely a book to be found in it; so the rector kindly allowed his clerk the run of his library, with the result that, being very imitative as his biographer declares, his conversation, his deportment, even his spirit became imbued with the individuality of the author whose works he had been studying. After reading Dr. Johnson's works, his conversation became sententious and dogmatic. *Lord Chesterfield's Letters* produced an airiness and jauntiness that were quite foreign to his nature. His favorite authors were Jeremy Taylor, Bacon, and Milton. After many months reverential communion with those Goliaths of literature, he became pensive and contemplative, and his manner more chastened and severe. The secluded village where he lived, had been his birthplace, and there he remained till the day of his death.

He knew nothing of the outer world, and the rector found his intercourse with a man so original, fresh, and untainted, a real pleasure. He was physically timid, and the account of a voyage across the channel or a journey by coach filled him with dread. One day he said to Mr. Young, "Am I, Reverend sir, to understand that you voluntarily trust your perishable body to the outside of a vehicle of the soundness of which you know nothing, and suffer yourself to be drawn to and fro by four strange animals of whose temper you are ignorant, and are willing to be driven by a coachman of whose capacity and sobriety you are uninformed?" His cottage stood in the centre of a small kitchen garden, his pay was £40 a year, and about £5 more from church fees. The five children whom he brought up in a thoroughly respectable manner, and who venerated him, all repaid his care, doing well in life. In writing to the Vicar about an approaching wedding, he did so in these delightful words:

Revd. Sir,

I hope it has not escaped your memory that the young couple at Clark are hoping to offer incense at the shrine of Venus this morning at the hour of ten. I anticipate the bridegroom's anxiety.

RUSTICUS SACRISTA.

Many laws have been made concerning the office of parish clerk, to protect his appointment, rights, dismissal, and requiring churchwardens and incumbents to be very careful lest they infringe these legal statutes; and so difficult is it to remove a clerk, unless he be found guilty of some serious error, that he may stay on, jeering at his enemies and occupying his post until death settles the matter.

A clerk, whom we may call W. K., a tailor by trade, of generally good conduct, was so overpowered by the importance of his office that he became nervous, or pretended to be. In the huge church—a three-decker—he was noticed during the service often to stoop down as if to drink something. When this peculiar proceeding was inquired into, he plainly stated that he always strengthened himself with gin and water, contained in the bottle to which he often applied himself during the long services.

A correspondent of Mr. Ditchfield's narrates the following: "In a parish in Nottinghamshire there was an old clerk who was nearly blind. There were two services on Sundays in summer, and only morning service in winter. The clerk knew the morning Psalms quite well by heart, but not so the evening Psalms. On one occasion when his verse should have been read, he was unable to recollect it. After a pause the clergyman began to read it, when the clerk, who occupied the box below that of the vicar, looked up, saying, 'Nay, nay, master, I've got it now.'"

Another time, when an absent-minded curate omitted the ante-Communion service, and appeared in his black gown in the pulpit, the clerk was indignant and went up to remonstrate. Knocking at the pulpit door and getting no answer, he proceeded to pull the black gown and made the curate come down, change his robes, and complete the service in the orthodox fashion.

The Rector of Liston in Essex gives a well authenticated story belonging to the end of the latter part of the eighteenth century or beginning of the nineteenth. The parish clerk used to give out the number of the hymn to be sung, and as he was slow, often making a long preamble, the clergyman would employ the time by going into the vestry to change into his preaching gown. On one occasion the parson having left his sermon at home, let himself out into the churchyard and did not return, while the congregation lengthened out the hymn with doxologies etc., so that their pastor might have time to change. Next Sunday the clerk did not give out the hymn at the usual time but waited until the parson had returned vested in black, mounted the stairs, and had entered the pulpit. The clerk then slammed the door after him, and keeping his back against it, called out with significance, "We've got him, my boys; *now* let us sing to the praise and glory of God," etc., etc.

A vicar newly appointed to a parish a few miles from Oxford had been a fellow of his college, but was extremely ignorant concerning rural matters and village folk. Being disheartened at finding that so few of the villagers came to church he consulted his clerk, who suggested Dr. A's offering to give sixpence to all who came to church. The plan was evidently a

success, for the number of the congregation increased. After a time the numbers decreased, and again consulting the clerk, he reminded him that he had always given the promised sixpence. "Well, sir," said the clerk, "they tells me as 'ow they finds they can't do it for the money."

The Duke of Wellington was a regular attendant at the church of Strathfieldsaye, and on one occasion when a stranger was preaching, the clerk, opening the pulpit door for him to get out, slammed it sharply before the preacher could leave. When inquiry was made in the vestry for his reason, he said, "We always do that, Sir, to wake the Duke."

When the Catholic Truth Society held a meeting in 1895 at Bristol, a story was told of a pious Catholic visiting Westminster Abbey, kneeling in a quiet corner for his own devotions, when he was summoned in stentorian tones to come and view the royal tombs and chapels. "But I have seen them," said the stranger, "and I only wish to say my prayers." "Prayers is over," said the verger. "Still, I suppose," replied the stranger, "there can be no objection to my saying my prayers quietly here?"—"No objection, sir!" said the irate verger. "Why, it would be an insult to the Dean and Chapter!"

A North country clerk-schoolmaster was obliged to give up his duties in favor of a certificated schoolmaster whom he one day heard telling his pupils: "'A' is an indefinite article; 'a' is one, and can only be applied to one thing. You cannot say *a* cats, *a* dogs, but only *a* cat, *a* dog." The clerk at once told his rector, adding, "Here's a pretty fellow you've got to keep school! He says that you can only apply the article 'a' to names of the singular number, and here have I been singing 'a-men' all my life, and your reverence has never corrected me."

A Miss Emily Heaton of Sittingbourne was a daughter of a clergyman who lived in a parish till he was eighty-nine. He remembered a clerk in Yorkshire who, when the clergyman said, "O Lord, save the King"—then one of the Georges—made no reply. The prayer was repeated and still no response; so he touched the clerk, who was sitting in the desk below, and the latter replied: "A, we 'ant! He won't take the tax off the bacca!"

Endless almost are the stories of clerks, which want of space forbids my giving. There was the old Devonshire clerk who, when giving out, "Who is the King of Glory?" heard a voice in the church call out, "'Ere, Tom, 'and up the rosin; us'll soon let 'im know who's the King of Glory." There was a clerk who always read "feathered fools" for "feathered fowls"; and another who, instead of giving out the hymn, "Hail! Thou source of every blessing," said "Ale, Thou source of every blessing," which was very appropriate seeing that the clerk was fond of his glass.

L. E. DOBRÉE.

THE LEAGUE OF SACERDOTAL SANCTITY.

THE League of Sacerdotal Sanctity, a pious union of priests who are zealous to further the interests of the Sacred Heart, is, as may be imagined, closely affiliated to the Association known as the "Apostleship of Prayer"; so close in fact is the union that binds together these two kindred organizations that we may fittingly describe this comparatively new League as the Priests' Apostleship of Prayer, though the official title is the "League of Sacerdotal Sanctity".

The hand of Divine Providence seems to have guided from the beginning the destinies of the League. Formed in a religious house[1] in the north of France by the fifty secular priests who were there united for a month's retreat, and the religious whose guests they were, at a time when the iniquitous Associations' Law was being enacted with a view to divide into hostile camps the secular and the regular clergy, it was the means employed by the Sacred Heart of Jesus of uniting more closely both classes for their mutual assistance and the acquisition of that solid virtue which had now become more necessary than ever in the minister of the altar.

The reasons which urged the devout clergy of France to unite in pledging mutual assistance and in offering their tribute of reparation to the Sacred Heart of Jesus hold good in every age and in every land where the Gospel of Christ is preached, but at no time has their appeal been more convincing than at the present day, when the waves of Modernism

[1] Fr. Feyerstein, a French Jesuit, was the originator of the League.

and infidelity are sweeping over the entire world and the forces of the evil one wage open war on all that is sacred. But if to-day there is need of indomitable faith and spiritual vigor, there is need of reparation too. It was this need which caused Mgr. Fava to write to Leo XIII to the effect that "holy souls to whom the Lord has revealed the secrets of His Heart have said that the Master, to obtain such reparation, has made His appeal to the clergy and religious congregations". And yet despite the numerous congregations founded in response to this Divine call, we know from the touching appeals of our Holy Father Pius X that the need of reparation increases daily.

With Leo XIII, "placing all their trust in the Sacred Heart", these first associates pledged themselves to honor and glorify this Divine Heart as it wished to be honored and glorified by priests. Hence, in forming the League of Sanctity, they proposed (1) to keep their souls in the state of grace;[2] (2) to strive earnestly to attain the sanctity demanded by their vocation. Not content with promoting the spiritual interests of those confided to their care, they resolved on another work of zeal most dear to the Heart of Jesus, viz. the sanctification of all the priests in the world. (3) As members of the League they proposed to form a cult of perpetual reparation for the indignities offered to our Lord in the Most August Sacrament.

The first end of the League, then, is personal sanctification. As a minimum the state of grace is placed as an essential condition. The importance of such a treasure for a priest can not be overestimated. As a rule his duties are arduous and often encompassed with serious difficulties; add to this the subtle snares prepared for him by the enemy of souls, who is not satisfied with trying to shake his faith, but would fain draw him into schism or apostacy.

Essential sanctity, however, though in itself a pearl of great price, is not the only object of the prayers and aspirations of these devoted servants of the Sacred Heart. The second end of the League affords a wider scope for the zeal of the associate. Priests of God, whose lives are consecrated

[2] Quolibet peccato certo mortali et certo commisso, delinquens excluditur a Foedere donec, recuperata gratia, reintegretur. Exclusio et integratio secretae manent et soli Deo cognitae.

to the work of the sacred ministry, they should be the salt of the earth and the light of the world; their virtue should be reflected in the sanctity of their lives and become a potent influence for good, such virtue as is acquired by frequent communings with the adorable person of our Lord Jesus Christ. Every priest worthy of the name is an apostle who desires to satisfy Christ's thirst for souls; consequently his zeal should not be confined to strict duty: whatever concerns the glory of God and the salvation of souls should find in him an earnest advocate. Hence, as an essential condition for membership, the associates of the League, desirous to aid in the sanctification of all souls, refuse their aid to none. Every day they unite in offering their supplications in union with the associates of the Apostleship of Prayer for all the intentions of the Sacred Heart. But among all these intentions there is one which appeals to them in a special way. Priests themselves, they understand better than others the priests' needs, and it is precisely in the spiritual good of their brother priests that they show the most lively interest. Not to speak of the incessant warfare which the devil wages against God's anointed, Christ's representative, with that same diabolical hatred which urged him to tempt the sacred person of Christ Himself, are there not thousands of pastors who tremble at the thought of their responsibility, who have to bewail the lack of success which attends their earnest efforts, who cannot but deplore the obstinate persistence in evil-doing and perhaps the total loss to the Church of many of the souls confided to their care? Here then is the broader field for the exercise of zeal on the part of the associate. He can help his brother priests to foil the attacks of the evil one, to conquer the many obstacles that beset their path, to press forward courageously in the apostolate of the ministry, despite the ingratitude and obstinacy they have to contend with.

The third end of the League is reparation. As we have seen, there is an incessant demand on the part of our Lord for reparation on account of the offences against Him in the Blessed Sacrament, and especially for those committed by souls which are consecrated to Him; hence it is the duty and the privilege of the priest and the religious to make this reparation. This ardent wish of the Sacred Heart the members of the League of Sanctity endeavor to satisfy. By unit-

ing all their good works to those of the Immaculate Virgin, the reparatrix *par excellence,* they make an offering every day to our Lord of their impetratory merit and satisfactory value. The impetratory merit forms a spiritual treasury which the associates may draw on at will for their sanctification. A portion is offered for those members who have been unfaithful to their promises, that they may return to their former state; the remainder goes to petition the Sacred Heart for an abundant outpouring of His graces on the priests of the entire world. The satisfactory value of their good works is offered to the Sacred Heart for a double end: (1) *pro reatu culpae,* in reparation for the outrages toward Him, in the Blessed Sacrament, of which they have been guilty;[3] (2) *pro reatu poenae,* to cancel as quickly as possible the debts contracted with the Divine Justice by the deceased members of the League and the other priests who are suffering in Purgatory.[4] But there is still another means of reparation, even more efficient than the suffrages of Our Blessed Mother. The precious merits of our Redeemer alone can entirely compensate for the outrages against Him in the Blessed Sacrament of the Altar, especially those committed by his dearest friends, who are privileged to stand at the Sacred Table. Consequently on the day of his admission to the League the new member binds himself to offer the Holy Sacrifice for its intentions;[5] he is *invited* moreover (and the invitation rarely goes unheeded) to say a Mass for the same ends at least once a year[6] and remember their intentions in his other sacrifices and prayers. By this means the League is enabled to offer a perpetual sacrifice of reparation. If we add to this the thousands of Masses (second intention) which are offered by the members, some idea may be formed of the inexhaustible

[3] Sufficiet hic semel indicasse socios Foederis speciali intentione merita sua satisfactoria et poenitentias suas offerre in reparationem missarum ab indignis sacerdotibus sacrilege celebratarum.

[4] Those who have made the "Heroic Offering" have nothing to take back of the offering they have made. Moreover they are free to make this offering if they wish even after enrollment in the League.

[5] This engagement does not imply a strict obligation; hence it in no way interferes with the religious vow of poverty.

[6] Many of the members, not satisfied with offering one Mass (1a intentione) each year for the intentions of the League, offer three, four, six Masses a year. Over 150 members, of whom 4 are bishops, have promised a Mass every month, 20 have put their names down for a weekly Mass. In all, about 6,000 Masses per annum have been promised by the members.

resources of this spirtual treasury, especially when we take into consideration the teaching of St. Alphonsus on the value of secondary intentions.

It may interest the reader to know that at present the League numbers about 5,000 members, seculars and regulars in almost equal proportions. There are about sixty bishops, archbishops, and cardinals on the list, with his Holiness Pope Pius X at their head.

We have already set forth the threefold end of the League and the conditions of membership together with some of the practices which are voluntarily adopted by almost all the members; other practices such as visits to the Blessed Sacrament, a daily memento at Mass for the deceased members, mental prayer, examen of conscience are strongly recommended to all as a sure means of safeguarding their vocation and attaining a closer union with our Lord Jesus Christ.

In conclusion we shall add a few words on the personal advantages accruing to the associates, and the motives which should induce every priest, be he secular or religious, to seek membership in the League. Does not our Lord Himself tell us, "If you ask the Father anything in My name, He will give it to you"? If the prayer of two or three gathered together in His name is so powerful, what must be the efficacy of the united supplications of God's own anointed who in their thousands cry out to Him: "Amorem tui solum cum gratia tua mihi dones, et dives sum satis"? Has He not promised abundant graces and blessings to the friends of His Divine Heart? "I shall bless all their enterprises . . . tepid souls shall become fervent . . . the fervent shall rise to a great perfection . . . I shall give to priests the power of touching the hardest hearts." Besides, the priest is no longer obliged to bear his heavy burdens alone. His brother priests are interested in his every undertaking for the glory of God. They are with him in trial, in desolation and discouragement; they are with him in treading the thorny path toward perfection. When danger threatens he will recall with gratitude the thousands of Masses in which his membership entitles him to participate. Even death itself is powerless to sever the bonds which unite him to his brethren for they are ready to make intercession for his soul, and he on his part will be doubly mindful of those whose earthly probation is

still unfinished. But apart from all these personal advantages, what a noble apostolate to be engaged in! Pius X tells us that "the sanctification of the clergy is the most important work, because as the priest is, so will the people be". Hence in aiding a priest to live a holy life one is doing far more than if he were to work for the sanctification of a number of the laity. And if a little leaven leaveneth the whole mass, what a powerful factor such priests will prove in the work of the sanctification of the clergy!

That the League of Sacerdotal Sanctity is not incompatible with the Apostleship of Prayer is evident from its affiliation with the latter organization.[7] In addition to the many indulgences and privileges[8] bestowed by the Holy See on the League, the member *ipso facto* shares in all the good works and indulgences of the Apostleship. Nor is it opposed to any other similar organization, since its primary end is personal sanctification. To this it adds the apostolate of the sanctification of the clergy and the apostolate of reparation. The conditions essential to membership entail no burden: a life led in the friendship of God, the morning offering recited daily and one Mass offered for the intentions of the League. The advantages derived bear no comparison with the conditions imposed, for (1) we have a powerful means of securing final perseverance and an abundance of graces; (2) an apostolate which has for its object the members of the League and all the priests of the world; (3) an efficacious means of consoling the Heart of Jesus for the outrages which cause Him the greatest grief and for which He besought reparation at Paray-le-Monial.

For further information, or for admission to the League, application should be made to the Rev. F. A. Ruppert, S.J., (Gonzaga University, Spokane, Wash.), who is sub-director of the League with power of enrollment for the whole United States.

H. BLACKMORE, S.J.

Woodstock College, Maryland.

[7] In offering as they do every day their good works "*ad omnes Cordis Jesu intentiones speciatim autem ad reparandas injurias*" . . . they make the essential offering of the Apostleship.

[8] The members have the privilege (1) "anticipandi matutinum hora prima post meridiem"; (2) "Legendi privatim, prima feria sexta mensis, missam votivam Sacratissimi Cordis . . . adhibita qualibet missa inter approbatas vel in posterum approbandas."

Analecta.

ACTA PII PP. X.

Motu Proprio: De Italis ad Externa Emigrantibus.

PIUS PP. X.

Iam pridem ex Italia ingentem hominum numerum quotannis vel necessitas quotidiani victus vel melioris fortunae cupiditas in transalpinas praecipueque in transmarinas regiones deducit; neque est qui ignoret frequentissimas in omni America et apud Gallos, Germanos aliosque populos esse colonias Italorum, partim stabiles ac perpetuas ibi sedes habentium, partim de reditu in patriam cogitantium, simul ac certam argenti vim manu et labore confecerint. Horum vix credibile est, quanto in discrimine catholica fides christianique mores saepe versentur, nedum sint extra aleam ipsa, quae sperarunt, huius mortalis vitae emolumenta. Plerique enim, ut natura simplices ac rerum imperiti, iidemque fere non satis doctrina Religionis instructi, cum in loca devenerint, quorum nec linguam nec instituta norunt, facile in insidias, usque quaque paratas, incidunt hominum improbissimorum qui vel eos ad sectas societatesque fidei vitaeque christianae inimicas adiungant, vel opera ipsorum ad immodicos quaestus abutantur.

Omnino igitur faciendum est, ut his, cum domo emigraverint, adsint peregre, qui eorum tum religiosas tum civiles rationes studiose curent. Postulat hoc christiana caritas, requirit

causa humanitatis, atque etiam suadet utilitas communis. Vehementer nimirum interest civitatis hospitae inquilinos cives observantes religionis permanere et frugi: sed idem non parum debet interesse patriae; cuius in sinum aut illi se recepturi sunt, aut certe multiplicem cum ea necessitudinem rationum et officiorum conservaturi. Itaque Apostolica Sedes, quae universi catholici nominis paternam curam agit, cum pro aliis omnibus, qui emigrare solent, tum maxime consuevit vigilare pro Italis, quorum multo frequentior quam ceterorum, emigratio est. Quapropter nullam praetermisit occasionem, quae privatim publiceve daretur, ad eorum causam Episcopis commendandam, alios quidem hortando ne qui cuiusvis rei gratia e sua dioecesi abiissent, eos desinerent respicere ut suos; alios autem admonendo, ut qui in suam dioecesim peregre venissent habitatum, iis adiuvandis, usque dum ibi manerent, eandem operam prograviis officii conscientia impenderent, ac ceteris de suo grege, atque eo maiorem etiam, quo magis esse necessariam intelligerent.

Huius vero sollicitudinis Apostolicae de salute emigrantium, praecipue ex Italia, documento sunt cum dilecti filii Nostri Cardinalis a Negotiis Publicis epistola diei VIII septembris anni MCMXI, tum Nostrae litterae, quibus Motu-proprio officium peculiare de spirituali emigrantium cura apud S. Congregationem Consistorialem instituimus, tum decreta S. Congregationis Concilii de non recipiendis in clerum Americanum nisi iis sacerdotibus Italis, qui studio animarum exemploque vitae utiles sacrorum administri fore viderentur.

Suffragante igitur curis Pontificis diligentia Episcoporum, feliciter factum est, ut in compluribus Americae, Galliae et Germaniae dioecesibus multitudines Italorum quae illuc immigrarant, praeclara invenirent adiumenta, idque praesertim opera sacerdotum, qui eiusdem nationis essent, aut eorum linguae morumque non essent ignari. Ad haec, ut erat consentaneum, per Italiam *comitatus*, quos vocant, et *patronatus*, emigrantium causa, bene multi exstiterunt, aliaque id genus ab Episcopis aliisque de clero, atque ab ipsis laicis, viris egregie munificis, christianaeque sapientiae perstudiosis instituta. In quo singulari cum laude commemorandae sunt illae religiosorum ordinum itemque Sororum familiae, quae ad opitulandum omni caritatis officio iis qui caelum mutarent, plures e

sodalium numero suasque domus non paucas destinarunt. At vero, cognitum experiendo est haec omnia saepe minora esse, quam quae sunt opus, propter continuos emigrationis auctus et mobilitatem; illud autem hac in re praecipue desiderari sacerdotum e clero saeculari copiam, qui rite ad hoc munus instituti sint.

Quare nos, cum velimus huic necessitati, quantum est in Nobis, occurrere, medicinam adhibendo, qua malum radicitus curetur, diligenter perpensa consideratāque re, de consulto etiam Congregationis Consistorialis, in hac alma Urbe Collegium sacerdotum Italis peregre adiuvandis instituere decrevimus, ac per has litteras Motu-proprio instituimus. In id autem Collegium ne admittantur nisi iuvenes sacerdotes Itali de clero saeculari, qui e consensu iussuve sui quisque episcopi advenerint: iique manebunt ibi annum aut biennium, quoad sermonem, mores et instituta addiscant alicuius ex externis regionibus, in quibus Italorum coloniae sedem habent; itaque plenius instructi utiliorem navare operam suis popularibus possint. Quibus vero in aedibus habitare, quibus legibus gubernari Collegium debeat, mox aliis litteris declaraturi sumus.

Interea sacrorum Antistites Italiae, eosque praecipue, qui multos numerant e sua dioecesi profectos, rogamus, ut si quos in suis sacerdotibus vel clericis animadverterint idoneos, ad hoc Institutum eos destinent. Illi autem quorum sub ditione Italorum coloniae sint non satis ope instructae sacri ministerii, hoc ipso Instituto habebunt id quod Episcopi praesertim Americae pluries Apostolicae Sedi significarunt sibi maxime esse in votis; id est, habebunt, unde sacerdotes dignos quaerant et ad ministrandum Italis ibi consistentibus appositos. Atque ita facilius quoque erit aditus in Americam iis intercludere, minus probatis sacri ordinis hominibus, qui non se illuc transferre cupiant Iesu Christi amore impulsi aut caritate animarum, sed rerum suarum promovendarum gratia. Verum hanc ipsam ob causam proxime, S. Congregationis Consistorialis decreto, alias easque pressiores praescriptiones dabimus.

Iam, quod ad tuitionem huius Collegii attinet, itemque ad aequabilem subsidiorum partitionem in omnia ea opera, quae, Apostolica Sede probante, sunt pro emigrantibus instituta, petimus ab *Ordinariis* Italiae, ut quae fieri solet stipum collatio,

quamque nuper commendavimus, pro *Missionalibus Emigrationis* qui dicuntur, eandem posthac omnibus, quae dicta sunt, operibus tuendis in primisque constituendo huic Collegio faciendam curent; summamque ex collatione redactam ad proprium Emigrationis Officium, quod apud S. Congregationem Consistorialem est, mittant. Sed, praeter collationem huiusmodi, quisquis magna rei utilitate permotus, aliquid pecuniae ad illud ipsum Officium miserit, Nobis fecerit gratissimum.

Quod reliquum est, Deum comprecamur, velit Nostrum sua gratia fovere propositum, atque efficere ut illud uberrimos, quos exspectamus domi forisque, salutis animarum efferat fructus.

Datum Romae apud S. Petrum die XIX mensis Martii in sollemni commemoratione S. Ioseph Sponsi B. M. V. anno MCMXIV, Pontificatus Nostri undecimo.

PIUS PP. X.

SACRA CONGREGATIO CONSISTORIALIS.

I.

DECLARATIO: DE ELECTIONE VICARII GENERALIS DIOECESUM AMERICAE SEPTENTRIONALIS IN CONSULTOREM DIOECESANUM.

Quaestio quae in dioecesibus Statuum Foederatorum Americae septentrionalis saepius agitata est, utrum Vicarii generales esse possint Consultores dioecesani, ab Emis huius sacrae Congregationis Patribus denuo ad examen revocata est.

Porro considerantes quod in istis dioecesibus Consultores dioecesani eorumque collegium stant loco canonicorum et cathedralis capituli; et quod in iure non obstat quominus Vicarius generalis inter cathedralis ecclesiae canonicos accenseatur; concluserunt prohiberi non posse, generatim saltem loquendo, quominus Vicarii generales istarum dioecesum sint de numero Consultorum.

Est tamen casus in quo neque aequum neque opportunum est ut id obtineat, quoties scilicet Consultores iuxta usum vel alia de causa paucissimi sint: eo enim in casu alius sacerdos non de gremio Consultorum est assumendus in Vicarium, vel numerus Consultorum congrue augendus.

Ssmus autem D. N. Pius Papa X hanc decisionem ratam habuit et confirmavit, ac publici iuris fieri mandavit, contrariis quibusvis non obstantibus.

Datum Romae, ex aedibus eiusdem S. Congregationis, die 27 febr. 1914.

✠ C. Card. De Lai, Episcopus Sabinen., *Secretarius.*

II.

Erectio Dioecesum Spokane et El Paso.

Ssmus Dominus noster Pius PP. X successivis sacrae Congregationis Consistorialis decretis has, quae sequuntur, dioeceses erexit, scilicet:

17 decembris 1913. — Peramplum territorium dioecesis Seattlensis, in Statibus Foederatis Americae Septentrionalis, rogante ipso Episcopo, in duas partes divisit, creata in parte orientali nova dioecesi *Spokanensi,* cui attribuit sequentes civiles comitatus: *Okanogan, Ferry, Stevens, Pend'Oreille, Douglas, Grant, Lincoln, Spokane, Adams, Whitman, Benton, Franklin, Walla-Walla, Columbia, Garfield* et *Asotin.* Reliquam occidentalem partem antiqui territorii dioecesi Seattlensi reservavit. Novam vero dioecesim suffraganeam fecit archidioecesis Oregonopolitanae.

3 martii.—Coarctatis dioecesibus Tucsonensi, Dallasensi et Sancti Antonii in Civitatibus Foederatis Americae Septentrionalis, idem Ssmus Dominus *Elpasensem* dioecesim erexit, cui assignavit quinque civiles comitatus vulgo *Grant, Luna, Dona Ana, Otero* atque *Eddy,* nec non portionem comitatus *Sierra* nuncupati, a dioecesi Tucsonensi avulsos; item comitatus civiles *El Paso* et *Culberson,* seiunctos a Dallasensi dioecesi; tandem tredecim comitatus a dioecesi S. Antonii subtractos et vulgo dictos *Presidio, Jeff Davis, Reeves, Brewster, Terrell, Pecos, Crane, Ward, Loving, Winkler, Ector, Andrews* et *Gaines.*

Hanc autem novam dioecesim Ssmus Dominus ceu suffraganeam sedem subiecit metropolitanae ecclesiae Sanctae Fidei in America.

SUPREMA S. CONGREGATIO S. OFFICII.

DECRETUM: INDULGENTIA C DIERUM CONCEDITUR RECITANTIBUS IACULATORIAM PRECEM B. MARIAE VIRG. DE PERPETUO SUCCURSU.

Die 29 ianuarii 1914.

Ssmus Dominus noster D. Pius div. prov. Pp. X., in audientia R. P. D. Adsessori S. Officii impertita, benigne elargiri dignatus est indulgentiam centum dierum, toties quoties lucrandam, etiam animabus in Purgatorio degentibus profuturam, in favorem eorum fidelium, qui, corde saltem contrito, iaculatoriam precem: *Mater de perpetuo succursu, ora pro nobis*, vel, iuxta peculiarem locorum praxim: *Domina nostra de perpetuo succursu, ora pro nobis*, recitaverint. Praesenti perpetuis futuris temporibus valituro, absque ulla Brevis expeditione. Contrariis quibuscumque non obstantibus.

D. CARD. FERRATA, *Secretarius.*

L. * S.

✠ D. Archiep. Seleucien., *Ads. S. O.*

ROMAN CURIA.

PONTIFICAL APPOINTMENTS.

22 January: The Rev. Louis J. O'Leary, Chancellor of the Diocese of Chatham, Canada, appointed auxiliary Bishop of that See, and titular Bishop of Hierapolis.

23 February: Monsignor Arthur P. Hamel, of the Diocese of Portland, Maine, appointed Domestic Prelate of His Holiness.

16 March: The Rev. Francis Wolf, of the Society of the Divine Word, made titular Bishop of Biblus (Gebel) and Vicar Apostolic of the new Vicariate of Togon in Africa.

28 March: Monsignor Edward Conington, D.D., and Monsignor Denis O'Hara, both of the Diocese of Achonry, Ireland, made Domestic Prelates.

Studies and Conferences.

OUR ANALECTA.

The Roman Documents for the month are:

MOTU PROPRIO by which the Holy Father institutes an ecclesiastical college in Rome to give a special course of two years' training to Italian priests who wish to dedicate themselves to the spiritual assistance of Italian emigrants, especially in the United States. (In our next number will be given a decree of the S. Consistorial Congregation, concerning priests emigrating to foreign countries.)

S. CONSISTORIAL CONGREGATION: I. Declares that, generally speaking, there is nothing to prevent Vicars General in the United States being elected Diocesan Consultors; II. establishes the dioceses of Spokane, Washington, and El Paso, Texas.

S. CONGREGATION OF HOLY OFFICE publishes a decree whereby an ejaculatory prayer to the Blessed Virgin receives an indulgence of 100 days.

ROMAN CURIA gives list of recent Pontifical appointments.

DISCIPLINARY RELATIONS BETWEEN LATIN AND RUTHENIAN CATHOLICS.

Qu. Please excuse the liberty of claiming some of your valuable time. I am head over heels in trouble on account of a marriage performed between a Ruthenian young man and a would-be Latin young lady. Mary, daughter of Greek (Ruthenian) parents, but baptized by a Latin Catholic priest (the only priest at the time in the whole district) came to Nelson from Birch River to make arrangements for marriage to take place the following Monday at, let us say, New Falls. Both places are attended from Nelson. (The names of persons and places are fictitious.) Mary had received catechism instructions in Nelson and also had made her First Holy Communion in our church. Being well acquainted with the girl, who is only sixteen years of age, she told me that she and her intended had meant to run away because the parents had objected to their marriage. Mary also declared that her intended husband was a Greek (Ruthenian), but she wished to be married before a Latin Catholic priest. Time being short, I applied for dispensation from the three banns, giving as canonical reason,

"angustia loci et periculum contrahendi matrimonium extra ecclesiam."

On Sunday morning, shortly before Mass, I received a telegram from Father X, the Ruthenian priest, reading: "Don't officiate at Mary's wedding." I called Father X by telephone and asked for his objections. He told me I was not empowered to marry the parties, since they were Ruthenians. I told him he was mistaken, as Mary was a Latin Catholic; but if he was certain that both were Greek Ruthenians I would have nothing to do with the marriage. Finally, he told me to "do as I thought best." It was certain that they would go to a justice of the peace, or to a minister, before they would submit to a postponement of the marriage, for they had made all preparations and had sent out a number of invitations.

My confrères, Fathers A and B, had, meantime, returned from their missions and we held a consultation, with the result that I went to see Mary's parents, and explain the difficulties. I met the parents of the groom also. Both of Mary's parents claimed she was a Latin Catholic, although they were Ruthenians. The young man told me he had promised Mary to marry her wherever it pleased her, even before a Methodist minister (Protestant Hungarian). Mary herself said, "I am a Roman Catholic and will not marry before the Greek priest, Father X." Making use of the general rule that the bride has the right to choose the parish where she wishes to be married, I performed the marriage. The parties went to Confession to me and received Holy Communion during the Mass.

Coming home that night I found that Father B had looked up the REVIEW, November, 1907, p. 518, Art. XXXVI, and the paper on the Apostolic Letter of Pope Pius X *Ea semper*, in the same number, p. 457. Doubts arose and of course the arguments followed. My confrères claim that according to this article Mary is in fact a Ruthenian although baptized by a priest of the Latin rite, yet, on account of the absence of a priest of her own rite, performed only out of necessity. Therefore my argument is that the Papal letter *Ea semper* is in this case to be looked upon as a privilege by which they (the Ruthenian parents) have the right to consider their children, baptized by a Latin Catholic priest, as belonging to their (Ruthenian) rite, if they want to claim that rite for them.

As stated above, both parents declared that Mary belonged to the Latin rite, and Mary also had so declared. This shows plainly that they did not wish to claim or make use of the privilege to retain the Ruthenian rite for her. The same difficulties arise here in regard to Baptisms. People come from all over to have their chil-

dren baptized here, some, in fact many, of them passing the place where Father X lives, because they do not wish to have their children baptized by him and they so state. It has happened several times that Father X has confirmed children whom we had previously baptized (Art. XIV, *Ea semper*). Will such confirmation entitle one to claim the Ruthenian rite?

Resp. Transition from the Ruthenian to the Latin Rite is not such an easy step as it seems to be. The querist's confrères who claim that according to Art. XXXVI of the Apostolic Letter *Ea semper* Mary is still a Ruthenian, although baptized by a priest of the Latin rite (who, on account of the absence of a priest of the Ruthenian Rite, administered the Sacrament of Baptism only by reason of necessity), interpret article XXXVI of the Apostolic Letter correctly. This passage states that it is baptism that decides to which jurisdiction a person belongs, unless the baptism is administered under grave necessity, e. g. the child is dying, or is born in a place where at the time of its birth a priest of the parents' rite does not reside. Such a baptism does not involve a change of Rite. The argument that by this baptism a privilege is granted to the Ruthenian parents to claim the child for the Ruthenian Rite, if they so wish, has no foundation in Canon Law; neither does the subsequent consent of the parents or Mary's declaration that she does not belong to the Ruthenian Rite effect a transfer to the Latin Rite. Chap. III, Art. XXII of the Apostolic Letter clearly states under what conditions such a transfer can take place. "Ruthenian lay-people who have acquired a true and permanent domicile in the United States can go over to the Latin Rite, if they have previously obtained in each case the permission of the Apostolic See." All the Canon Law pertaining to the subject cannot here be discussed. It may suffice to say that the preservation of Rites, acknowledged by the Church, belongs according to all Canonists to the Apostolic See, and it alone can dispense in this matter. The transfer of Orientals to the Latin, or to any other Oriental Rite, is null and void, if the Apostolic See has not granted the permission to do so; and acts of jurisdiction based upon such a null and void transfer are *per se* likewise null and void. If Mary has not obtained the permission of the Apostolic See, she is still a Ruthenian, notwithstanding her ardent desire to be

severed from that Rite, and in spite of the consent of her parents to her transfer. The decree for the Ruthenians of Canada is even more explicit on this point. Art. XXV says: "Transfer from the Ruthenian to the Latin Rite can be granted to those of the Ruthenian laity who shall have acquired a true and permanent domicile in Canadian territory only by the Congregation for affairs of Oriental Rites, and for grave and just reasons to be made known to the Congregation itself, the Ruthenian Bishop of Canada having been heard." Since the bridegroom in this case is, as stated, a Ruthenian, the marriage in question does not by any right come under the jurisdiction of a priest of the Latin Rite, and hence the telegram *Don't officiate at Mary's wedding* was perfectly justified.

Marriages between Catholics of Oriental Rites are not regulated by the decree *Ne temere*. Marriages however between Catholics of the Latin Rite and Catholics of an Oriental Rite are invalid unless they conform to the rules of the decree *Ne temere*. Schismatics and heretics of an Oriental Rite fall under the name of non-Catholics.[1]

By what laws then are the marriages of Orientals and consequently Ruthenians regulated when both parties are Ruthenians? By those in force before the *Ne temere*. A brief history of these laws is found in the *Linzer Quartalschrift*, 1911, p. 365. In regard to Ruthenian couples, if one or both of them have a domicile, or quasidomicile in this country, the decision is easy, since they are not bound by the decree *Ne temere*, nor by the decree *Tametsi*, whether the latter was promulgated in their native place or not, and as it has been superseded in the Latin Church by the former decree, their clandestine marriages are valid, though illicit.

Now since the couple was determined to get married before a justice of the peace, or in any other way rather than before their own pastor, the assistance of the Latin priest could be excused, and was evidently better than to allow them to go before a justice of the peace with the subsequent scandal. Priests of the Latin Rite should remember Art. XXIV of the *Ea semper*, which says, "It is unlawful for Latin missionaries, under penalties to be decreed by the Holy See, to induce any

[1] *Marriage Laws*, 2nd ed., No. 74, by Stanislaus Woywod, O.F.M.; Dolphin Press.

Ruthenian to embrace the Latin Rite." The marriage in question therefore was valid, but on the part of the couple illicit. The answer of Father X. over the phone, "Do as you think best," was all that could be expected under the circumstances. If the priest who assisted at the marriage had time to write to the bishop, he would have done better to consult him. The perquisites belong *de jure communi* to the pastor of the couple, and are in this country determined by the Ordinary of the place according to local customs, the Ruthenian Bishop having been heard.

The administration of baptism to children of Ruthenian parents is unlawful for Latin priests and strictly prohibited by Rome, except in case of necessity. The Cong. de Prop. Fide (6 October, 1863) explains that by a case of necessity is meant not only danger of death, but also when by reason of the inclemency of the weather in winter, or of the distance of the place, or of the roughness of the roads, the administration of baptism by the proper priest is made very difficult. If the parents of the child belong to different Rites, rules XXXIV and XXXV of the *Ea semper* must be observed. If the father belong to the Latin Rite and the mother to the Ruthenian, the child must be baptized according to the Latin Rite. If the father is a Ruthenian and the mother a Latin, the baptismal Rite is left to the father's choice.

The reception of the Sacrament of Penance is left free, and the Ruthenian faithful, even in places where there is a priest of the Ruthenian Rite, can validly and lawfully confess their sins to a Latin priest and be absolved by him.

By an Apostolic Constitution of Pius X (14 September, 1913) "to all the faithful of whatsoever Rite authorization is granted to receive, for reasons of devotion, the Holy Eucharist, no matter in what Rite it may have been consecrated, and they thereby satisfy the precept of Paschal Communion; and even though they should for a long time have observed the custom of receiving according to another Rite, they shall continue to belong to their native Rite. The Holy Viaticum is to be received by the dying according to their own Rite, from their own parish priest; but when necessity arises, it shall be lawful to receive it from any priest, who, in this case as well as in all others, shall administer it according to his own Rite."

Extreme Unction is regulated as is Holy Viaticum, but the Latin priest must use the Holy Oils blessed by the Latin bishop.

The celebration of funeral services with the accompanying emoluments belongs, in families of the Ruthenian Rite, to the Ruthenian parish priest; in families of a mixed Rite, to the pastor of the deceased.

Ruthenian priests are not allowed to administer the Sacrament of Confirmation. Should they attempt to do so, it is invalid according to Art. XIV of the *Ea semper* at least *de jure particulari*; and with good reasons it is defended to be invalid *de jure communi*. Consequently no one who otherwise does not belong to the Ruthenian Rite, could by this act be claimed by it.

These are briefly the rules laid down by the Apostolic See in order to avoid the dissensions that might arise between the priests and people of the Ruthenian and Latin Rites.

FR. STANISLAUS, O.F.M.

ST. PAUL'S BOXING METAPHOR.

To the Editor, THE ECCLESIASTICAL REVIEW.

As an appreciator of Fr. Drum's exegetic reviews, may I add a mite to his graphic exposition of the boxing metaphor of I Cor. 9: 26-27?[1]

When the Apostle, referring to the contests of v. 25, said: "I box so, not as one beating the air", he alluded to the σκιαμαχία, shadow-boxing, in which the Greek athletes were accustomed, before the real fight began, to exhibit their skill at sparring. A passage from Lucian's *Hermotimus*, c. 33, may serve to clarify the allusion. Lycinus argues: "If Hermotimus were a referee, and, before the contest, should see an athlete making empty lunges into the air with heel or fist, for practice, as if against an opponent, do you think he would immediately proclaim him champion? Or, will he not rather consider those easy and harmless trickeries, because nobody is raising a hand against him? And will not the victory be decided only then when he has mastered his opponent and put him down, and the latter has acknowledged himself beaten, and not before? Thus also let not Hermotimus conclude from

[1] ECCLESIASTICAL REVIEW, April, 1914, pp. 492-495.

the shadow-boxing that his professors put up against us in our absence, that they have confuted us, or that our positions are so easily overthrown." Compare with St. Chrysostom, in *De Sacerdotio*, II, 6: "Cease this idle shadow-boxing, and rather tell me how we shall defend ourselves against the others . . . "

The purport of the Apostle's figure seems to be: to impress his audience with the intense sincerity of his words, to bring home to their minds the vivid reality of the combat outlined in his "gospel".

J. SIMON, O.S.M.

Granville, Wisconsin.

ST. PAUL AND THE PAROUSIA.

To the Editor, THE ECCLESIASTICAL REVIEW.

Is there not, from the very nature of the case, indefiniteness in the words of the Apostle, "we who are alive"? Apart from a special revelation, of which there is no question here, St. Paul knew no more than any one of us when he was going to die, or whether death might not overtake him before another day had dawned. And he could be quite certain that some at least of those included in his "we" would be among the "fallen asleep" before many moons, while others unborn or unbaptized would be living members of the Church. It would seem, then, that "we" cannot mean the individuals who were actually living when the Apostle wrote, but only the body of the faithful, the communion of saints; just as "you" in Matt. 28: 20 does not mean the individuals whom our Lord was actually addressing, but the body of pastors who were to carry on the work of teaching and baptizing all nations "all days, even to the consummation of the world".

ALEXANDER MACDONALD,
Bishop of Victoria.

CONFESSION OF DOUBTFUL MORTAL SINS.

Qu. Would you kindly settle the following difficulty for me. Theologians say, sins doubtfully mortal need not necessarily be confessed; and again, if contrition is dubious, the confession need not be repeated. Lehmkuhl, however, in explaining the principle of

probability, "in dubio standum est pro valore actus", seems to say that *in danger of death* the doubtful sins and confessions made with doubtful contrition would have to be repeated. Is that true? If a person had not confessed these doubtful mortal sins in past confessions, would he be obliged at the hour of death to examine those passed over in other confessions and tell them in his last confession on his deathbed?

SACERDOS.

Resp. The correspondent desires to know, first, whether doubtful mortal sins which one did not confess, must be confessed when one is in danger of death; secondly, whether when one is on his deathbed those confessions must be repeated in which the sorrow for sin was doubtful.

As regards the first question, theologians are quite unanimous in saying that confession, as a positive divine commandment, is obligatory only for mortal sins that are surely such. If then the positive commandment of Christ does not bind one in life to confess sins that are not certainly mortal, there is no reason to assert that one is bound to confess such sins on one's deathbed.

The second question is more difficult. The sorrow for mortal sin, at least attrition, is so essential for absolution that without it no mortal sin can be forgiven. In fact God Himself cannot forgive in such a case. It often happens, however, that the very people who try most to make a good confession are troubled by doubts as to their sorrow. When the doubt is such that after due reflection a person cannot say whether there was or was not real sorrow for sin, the principle holds good, "in doubts concerning a condition that is required for the validity of an action, the validity is to be presumed." It stands to reason that the obligation of repeating those confessions should not be imposed unless it is certain that the penitent did not fulfill a necessary condition in his confession. If this is true of regular confessions, it must be true also of confession at the hour of death. Therefore if a penitent in his last confession on his deathbed should say that he is not sure whether in some confessions he had the necessary sorrow for sin, the priest cannot say that he is strictly bound to repeat those confessions. If the confessions in question should have been invalid, the sins were indirectly forgiven in the next con-

fession which was made with a good and universal repentance for sin.

What about the passage from Lehmkuhl that perplexes the correspondent? Lehmkuhl [1] says: "One must stand for the *validity of confession* when in doubt regarding the sorrow, so that the obligation of repeating the confession may not be imposed. The contrary, however, must be said, if the question concern the *validity of the absolution* or *reconciliation* with God, which reconciliation must be sought with certainty, especially in the hour of death; in doubtful sorrow, etc., one must not presume the validity of the act: the act must be repeated so as to be made certainly valid."

The learned author is certainly difficult to understand in this passage. Why his distinction between the validity of confession and the validity of absolution or reconciliation with God? Does the validity of absolution not depend on the validity of the confession? Evidently it does. If the penitent has the essential conditions or dispositions, the absolution is valid and brings the grace of the sacrament; otherwise, the absolution is invalid, whether he is in good or bad faith. If he was in good faith his sins will be forgiven in the next good confession, and he is not bound to repeat the confession he made in good faith, even though *post factum* he doubts his sorrow for sin. As long as the confession cannot be proved to be invalid, he cannot be obliged to repeat it.

Supposing a penitent confesses on his deathbed and afterward begins to doubt his sorrow. Does Lehmkuhl mean to say that then at least he must repeat his confession because he must obtain certainty as to his state of grace? That would be true if there were no other sure way of getting into the state of grace. But as long as the obligation of confessing again what he has confessed already cannot be proved, he has a right to avail himself of the other means of getting into the state of grace, viz. perfect contrition, or also, if he wish, confession of any one sin of his past life, and then the absolution will put him in the state of grace. Lehmkuhl has here supposed what was to be proved, viz. that the above principle suffered an exception. If there were no other means of acquiring the state of grace at the hour of death, it would follow that in

[1] *Theol. Moral.*, Vol. I, no. 111, ed. 8a; (11th ed. p. 125, no. 200).

this case the principle could not be applied. Genicot[2] is to the point: "He who in danger of death judges with probability that he is not in the state of grace, must get into that state with moral certainty, either by an act of perfect contrition, or by confession; in this latter case, however, he would nevertheless not be bound to confess the sin about which there is a positive doubt (either of its having been properly confessed already, or doubt as to its gravity, or as to the proper sorrow)." In another place[3] Lehmkuhl seems to teach the same. The paragraph referred to by our correspondent is unintelligible.

REASONS FOR MARRIAGE IN THE GROOM'S PARISH.

Qu. Father Joseph has a parishioner, Thomas, who is about to marry Jane, who belongs to Father David's parish. As the new law reads, "in quolibet autem casu pro regula habeatur," etc., Father Joseph cannot licitly perform the marriage—at least in my opinion—in his own parish and therefore would require Jane to spend a month in his parish or get leave of her pastor, who in this case is Father David or the Ordinary. It seems however to be the opinion of some that Father Joseph may even licitly perform the marriage without consulting either the Ordinary or Father David, on the strength of the words of the decree, "nisi aliqua justa causa excuset," for Jane and Thomas intend to take up their permanent residence in Father Joseph's parish. Kindly present your solution in the next issue.

Resp. The mere circumstance that the couple intend to live in the groom's parish is not a sufficient reason for marrying in his parish. All depends on how the "justa causa" is interpreted. In itself the pastor of the groom has equal rights with the pastor of the bride. That the decree orders the marriage to be performed in the bride's parish in preference to the groom's, is based on the ancient custom of "giving away" the bride by her parents. If the bride has no parents living, or if she resides in a parish other than that of her parents, the supposition on which the ruling of the *Ne temere* is based falls, and one may say that in such cases it depends more on the

[2] *Institution. Theol. Moral.*, Vol. II, No. 290 (ed. 5a).

[3] *Theol. Moralis*, Vol. II, p. 234, nota; (11th ed., p. 247).

choice of the parties themselves in which of the two parishes they desire to be married. Hence the decree uses the very mild expression "justa causa," a reasonable cause, as being sufficient to allow the parties to choose the groom's parish. Another instance of a law where the same expression occurs concerns the recitation of Vespers and Complin before noon. In this case all agree that a "rationabilis causa" excuses and it is well known that inconvenience incurred by saying these hours in the afternoon is held to be a sufficient excuse.

So also in this present case Father Joseph may be entitled to marry the couple if it is inconvenient for them to have the marriage in the bride's parish, e. g., if the bride is engaged at housework in some family, her parents being dead or not living in the same place, whereas the groom has a house of his own or lives with his parents where the wedding can be conveniently celebrated. In such and similar cases the parties have a right to ask the groom's pastor to perform the ceremony. The inconvenience of having the marriage in the bride's parish certainly excuses them from marrying there. What should not be done is this, that the pastor of the groom persuade the parties to come to him rather than go to the parish church of the bride. That is against the law and order and common decency. It should be left entirely to the parties; if they have a good reason for marrying in the groom's parish, they, not the pastor of the groom, have a right to choose in such a case.

Should the bride's pastor know for sure that there was no reason for the parties marrying in the groom's parish, he may refer the matter to the bishop; but the parties must not be molested, as the responsibility rests with the pastor who married them.

DOUBTS ABOUT FAITH.

Qu. Many of my penitents have accused themselves of doubts about matters of faith. As a rule I have regarded such doubts as mere scruples or passing thoughts of the mind and have not asked any further concerning these doubts. I wish to know whether I am justified in following this course.

Resp. To answer this question one must first distinguish between penitents and penitents. With those who confess weekly or at least frequently these doubts are safely regarded as scruples or momentary thoughts passing through one's mind. But in regard to those who receive the sacraments very seldom or perhaps only once a year, it may be very necessary to inquire what the doubts are about and whether the penitents have given consent to them.

Materialism, an outcome of rationalism, is very prevalent in our time. Private judgment is too often exalted over the doctrine of the God-appointed teacher of the nations, and since private judgment in matters of faith is so widespread human reason is attempting to justify itself. When reason finds itself unable to explain satisfactorily the great truths of religion, it abandons all belief and man turns to the things of earthly life and the good this life can bestow. Countless thousands are in this frame of mind to-day. The religious atmosphere is poisoned by these materialistic tendencies. Where is the priest who has not observed in every day life how even those of the faithful of whom he least expected it, will in conversations about certain religious truths say, "Let us first see whether there is a heaven for us," or "I wonder whether there is such a place as hell," or "I am not very good at going to church, but I am leading a good life"? These and many more such expressions are quite common and betray widespread lack of faith.

The priest in our days cannot too strongly insist on unconditional and unhesitating belief, for it is a well-known fact that some of our people are parading as Catholics who should be freely told by the priest that, if they do not want to be sincere Catholics their external affiliation with the Church will neither benefit their souls nor make them better men and women. The confessor should be strict in matters of faith, lest people get the impression that it does not matter how they reason about religious truths. "Many therefore of His disciples said: This saying is hard and who can hear it? Jesus said to the twelve: Will you also go away?" (John 6: 61-68.) Christ does not permit us to doubt His word in any way, no matter how little we can grasp it by our human reason. He will rather suffer us to be separated from Him than to call His word in question.

PRAYERS AFTER MASS.

Qu. Now and then a warm discussion occurs in assemblies of the clergy concerning the saying of prayers after Mass. The case is this: A certain priest has a devotion to the souls in Purgatory; another is a client of St. Joseph; a third is a chaplain where novenas are common. The three good Fathers, not to mention others, descend from the altar after Mass, say the prescribed prayers and then, without removing the chasuble, recite the Litany of St. Joseph, or novena prayers, or the De Profundis. They never think of asking the permission of the bishop, as they do not deem it necessary. We think it is necessary unless they take off the chasuble. We believe that it is not lawful to recite prayers *ad libitum* immediately after Mass. Are we right or wrong? Our books are silent on the question.

J. C.

Resp. There is no liturgical law nor rule forbidding the said devotions after Mass, "dummodo preces dicantur assentiente Ordinario" (S. C. R., 31 August, 1867). The tacit consent of the Ordinary may be presumed for devotions that are reasonable and seasonable, such, for instance, as novenas.

ADDENDA TO THE INDEX.

A correspondent kindly calls attention to the following topics which he finds omitted from the half-yearly indexes of the REVIEW, and which he rightly thinks should be mentioned in the General Index now being prepared of the fifty volumes of the REVIEW:

Inspiration. Mental Process in—	Vol.	48,	p.	354
Liturgy. Position of Advent Gospels in—	"	49,	"	645
Mental Process in Inspiration.....	"	48,	"	354
Reilly, O.P. The Rev. Thomas à Kempis—	"	47,	"	105
	"	48,	"	354
	"	49,	"	494, 645
Tongues? What is the Gift of—	"	43,	"	3

CANON SHEEHAN MEMORIAL FUND.

When sending their subscription for the Canon Sheehan Memorial, our correspondents as a rule take occasion to express their gratitude for the pleasure and profit they have derived from the priestly writings of the author of *My New Curate*. And whilst making generous satisfaction for their debt to the illustrious pastor of Doneraile, many of these subscribers say that as often as the proposed memorial is mentioned among priests, the movement receives warm approval and coöperation is promised by those present. This assurance, coming from all quarters, encourages the hope that the number of the clergy who intend to subscribe will make the sum contributed by the REVIEW readers a very good part of the whole fund. This is as it should be, for Canon Sheehan's pen was busiest for them.

It has often been remarked that in projects of this kind, many who intend to take part, put off from time to time the writing of a letter, when they think this is necessary. Obviously the thing to do is to have an interested volunteer who will call on those well disposed among his friends, in each district. This practical step has been taken by some already, and doubtless others are now taking it or preparing to do so at the retreats. A large number of small subscriptions are promised in this way during the next few weeks and will be acknowledged in the July number. Meantime the receipts, since the last list was published, are as follows:

CANON SHEEHAN MEMORIAL FUND.

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ACKNOWLEDGMENT IS MADE OF THE FOLLOWING SUBSCRIPTION SENT TO DONERAILE DIRECT:

The Hon. J. J. Fitzgerald, former Mayor of Boston, Mass.	5.00

Ecclesiastical Library Table.

RECENT BIBLE STUDY.

1. Gospel Studies. (a) "*Many mansions*". In our Saviour's Last Discourse, when He was about to leave His own, He tried to assuage the grief of the Apostles by telling them that they would join Him later; He was going away only to make ready a place for them. He is going home to the Father; and there is room a plenty for us all in that great home. "Let not your hearts be troubled . . . In My Father's home there are many rooms. If there were not, should I have told you that I go to make ready a place for you? And since I am going to make ready a place for you, I shall return and take you with Me; so that wheresoever I am, there ye also may be".[1] In the divine plan there is decreed for each of us a room in the home of the Father. By the "one oblation"[2] which sanctified us all, Jesus Christ merited for us, satisfied for us, and prepared a place for each of us to have eternal joy with Him. The allegorical setting seems quite clear. There can scarce be any doubt in interpretation—especially if, with Beelen, Corluy,[3] and others, we punctuate with a point of interrogation after the second verse, and not with a period as does the Vulgate.

In interpreting an allegory of our Lord or a parable, it would be a mistake to seek an allegorical or a parabolical meaning in the minutest details of "the sign" or story. The "pearl of great price", the "net of the sea" are meant to convey general and important lessons in regard to the Kingdom of Christ. It would be apart from sane interpretation, to look into the "pearl of great price" in order to find flaws of schism, imperfections of the teaching body of the Church, etc.; or to make "the net of the sea" to be as heterogeneous in its make-up as are the various rites that make up the Kingdom of Christ—the Church. That would be playing with Scripture, not interpreting it. In like manner, to try to carry out the allegory of the Father's home to such extent as to find therein

[1] Jo. 14:2, in the Greek. [2] Hebr. 10:14.

[3] *Commentarius in Evangelium S. Joannis.* By Joseph Corluy, S.J.; Ghent, 1880; in loc.

a picture of minute details of the heavenly home, would be more imaginative than scientific.

Imaginative rather than scientific is the recent Modernistic interpretation of the Rev. R. Scott Frayn.[4] The Father's home is the universe—the Presence of God Immanent; the "mansions" (Vulgate, *mansiones*) of the elect are "successive stages in the soul's progress through life after life into all eternity".

Alike in the fancifulness of his flight is the interpretation given to the mansions by the Rev. William Hamilton, of Dundee.[5] The "many mansions" in the "Father's home" are "for God here on earth" and not for the souls of men in heaven. He cites with glee Bishop Boyd Carpenter's story of his curate days when he forced from his too interpretative vicar the "admission that these mansions for individual souls in heaven would be like barracks." The traditional interpretation of the "many mansions" does not necessarily imply an investigation into the form of the home—whether barrack-like or skyscraper-like; the arrangement of the rooms—whether in tiers or abreast or both; and such like follies.

More serious is the study of this text of St. John by Dr. Swete.[6] The Temple affords to Jesus the figure. His first recorded words were about "His Father's house". The first saying of His ministry in Judea was to the buyers and sellers in His "Father's house". The same idea is here. In the Temple of Herod, the house of the Father, there were many abodes—μοναὶ πολλαί—not merely the Holy of Holies, but the Holy and the many various chambers for the priests and appurtenances to the liturgy. In like manner, there are in the heavenly home of the Father, not merely the Divine Presence, for which the inner sanctuary of the temple stood; but many abiding homes. Yes, heaven is a vast complexus of joys never to be exhausted, be the number of the elect never so great who enter in to partake of those joys. This is a helpful interpretation. There was nothing of visible nature that might picture to the Apostles the Divine Presence and the presence of the heavenly elect better that the temple with its complexus of the

[4] *Expository Times*, February, 1914, p. 233.
[5] *Expository Times*, Nov., 1913, p. 75.
[6] *The Last Discourse and Prayer of our Lord*; Macmillan, London, 1914.

Holy of Holies and the many and varied sanctuaries round about the inner sanctuary of the house of Jahweh.

(b) *The Disciple known to the High Priest.* Only one of the disciples of Jesus is said to have entered into the court of the high priest along with the Saviour; and "that disciple was known to the high priest".[7] Peter seems to have been hindered by the portress from entering; and "stood at the door without. The other disciple, therefore, who was known to the high priest, went out and spoke to the portress and brought Peter in." Who was that "other disciple"?

We generally say he was John; and yet the identification is only a surmise. Calvin thought him an unknown disciple; Grotius, an inhabitant of Jerusalem; Epiphanius, James, "the Brother of the Lord"; Heumann, Judas. This last surmise Dean Alford rated "too absurd to need confutation". And so the matter has stood for years. Now the Heumann theory is revived.

Dr. Abbott, in the last contribution to his Diatessarica[8] does not deem the Heumann theory absurd. Quite the contrary. Judas is the likeliest disciple to have known the high priest and to have led Peter into temptation beyond his strength of resistance. John is out of the question. "The more we reflect on the consistent conception of the quiet, thoughtful and retiring character of the beloved disciple of the fourth Gospel, the more difficult shall we find it to believe that he was an intimate friend of Caiaphas, or that he was made the instrument of plunging Peter into temptation by his impulsive conduct, or that the author of the fourth Gospel intends us to believe this."

"Known to the high priest", *notus pontifici*, seems to be an ineffective translation of γνωστὸς τῷ ἀρχιερεῖ. The Greek adjective occurs only three times in the New Testament in regard to persons. In the other two passages, the meaning seems to be a person "in one's counsel", "in one's bosom", an "*intimate friend*". Thus the parents of Jesus are said to have sought Him "among their kindred and *friends*".[9] Luke tells us "all His *friends* stood afar off" from the cross;[10] whereas the

[7] Jo. 18:15.

[8] *Miscellanea Evangelica* (1); Cambridge University Press, 1913.

[9] Lk. 2:44. [10] 23:49.

enemies passed the cross in derision. Yet, if γνωστός meant only *known*, the enemies of Jesus would also be included among those whom Luke puts afar off in a little group by themselves; for all the γνωστοί of Jesus were there and the enemies were surely *known*. The Septuagint uses the same word in Ps. 54: 14. There is an antithesis between the enemies of the preceding verse and the *friends* of this:

> But thou art a man according to my rank,
> My leader and my *bosom friend*.

The Hebrew *meyûdda'î* is the Pu'al participle; and means "one who is known through and through".

This analysis of the word γνωστός gives Dr. Abbott a good hinge upon which to swing the opinion that Judas was "the other disciple", "the intimate partaker of the high priest's counsels".

Against this rather plausible theory, Dr. J. B. Mayor[11] is emphatically opposed. Judas had just betrayed the Master to the soldiers who brought Him bound from Gethsemani.[12] How could he possibly be "the other disciple" who is grouped by John with Peter as with a friend in the words ἠκολούθει δὲ τῷ Ἰησοῦ Πέτρος καὶ ἄλλος μαθητής?

Imagine Peter, the most ardent and vehement of all the disciples, who had just used the sword against one of the High Priest's servants, selecting Judas as his companion to the Court where Jesus was to be tried, and accepting his help for admission into that court!

Dr. Abbott[13] makes answer that he had never *imagined* Peter *selecting*. "The imagination appears to me as absurd as to Dr. Mayor." Dr. Abbott deems that the remorse of Judas had already begun; and the mind of Peter was too much perturbed to preclude his accepting the help of Judas to reach the Master.

With more ingenuity than scholarship, Dr. Mayor makes Nonnus to interpret γνωστός as a *customary supplier of fish* to the high priest. In his metrical paraphrase of the Gospels, Nonnus writes:

> καὶ νέος ἄλλος ἑταῖρος, ὃς ἰχθυβόλου παρὰ τέχνης
> γνωστὸς ἐὼν ἀρίδηλος ἐθήμονος ἀρχιερῆος κ.τ.λ.

[11] Dr. Abbott's "Miscellanea Evangelica," *Expositor*, Jan., 1914, p. 77.
[12] Jo. 18: 12.
[13] "Miscellanea Evangelica: A Reply," *Expositor*, Febr., 1914, p. 166.

These words Dr. Abbott had translated:

> And a young man, another companion (of Christ), who from his trade of fishing
> Being a friend renowned of the *accustomed* high priest.

Dr. Mayor translates:

> And another, a young comrade, who, being from his trade of fishing a well-known acquaintance of his *customer*, the high priest (literally "the customary high priest"), came hastening with Christ within the God-receiving court.

So the friendship of John and Caiaphas would be, according to Nonnus, that of a fisherman and his patron. This is an arbitrary twist given to the word ἐθήμων. It never has the meaning of *customer*, nor is used in regard to commercial connexion; but indicates rather similarity of habits and tastes together with familiar intercourse. This controversy between Dr. Abbott and Dr. Mayor has thrown some light upon the problem of the "disciple known to the high priest", but not enough for a solution.

Neither seems to have got at the connexion between John's *fishing* and *friendship* with Caiaphas. Both take παρά with the genitive to mean *from, on account of, because of*. This *causative* meaning of παρά with the genitive is not Attic nor Hellenistic so far as we know. Maybe both Dr. Abbott and Dr. Mayor have been misled by the Latin prose translation of Nonnus in the Migne edition,[14] which reads: "qui piscatoris ex arte cognitus existens manifestus consueto pontifici". This interpretation of παρά with the genitive seems arbitrary, if the sense intended is *causative*. One may just as readily assume that παρά with the genitive here follows the analogy of παρά with the accusative and means *besides*. The trade of John was known from other sources—for instance, from the tradition of his call to the apostolate.[15] Nonnus contrasts this trade with a new phase of the life of the son of Zebedee, and writes: "Who, over and above his trade of fishing, was a well known acquaintance of the accustomed high priest." This latter usage of παρά is not listed in lexicons; nor is that which is accepted by Dr. Abbott and Dr. Mayor.

[14] P. G. 43, 892.

[15] Mk. 1:19.

An interpretation of παρά which is more in keeping with usage in Attic and Hellenistic, is *after*. Παρά with the genitive properly denotes motion *from the side of, from beside, from,* the French *de chez*; motion from place, person, or occupation. In this wise, the meaning of Nonnus is that John had become rather well acquainted with Caiaphas after leaving for a while or in part his trade of fishing. The trade of *fishing* is the *terminus a quo*, the *friendship* with Caiaphas is the *terminus ad quem*; the former action did not cause but merely preceded the latter; *fishing* was *not the cause* of the *friendship* with the high priest but only an *antecedent* thereto. The Latin translator's "piscatoris *ex* arte" is capable of this same meaning.

There is, then, no need to puzzle one's brain as does Dr. Abbott, when he writes: "How Nonnus supposed that this (fishing) could make him 'A friend of the high priest' I cannot imagine". Dr. Mayor *imagined* this causative connexion between *fishing* and *friendship* in John, but not rightly. Nonnus merely means that John, "*after* his trade of fishing, was become a well known acquaintance of the high priest". John had not desisted entirely from his trade; but Nonnus may have heard or read that, before being called by the Master, the young apostle had entered upon some function or other in the household of the high priest. There seems to be a striking contrast between the refinement of the Apostle John and the rather fisherfolk manners of his brother Galileans. May it not be that that refinement was due to the culture of the life led in the household of Caiaphas?

(c) *Gospel Origins.* Dr. F. C. Burkitt writes the article on the Gospels in the sixth volume of the *Encyclopedia of Religion and Ethics.*[16] He follows pretty much the lines of his recent Gospel History.[17] The "two-source theory" is accepted in regard to the origin of the Synoptists. The Gospel of Matthew is "a fresh edition of Mark, revised, rearranged, and enriched with new material". The Gospel of Luke is "a new historical work, made by combining parts of Mark with parts derived from other documents". A reconstruction of Q is attempted. The result of the attempt is

[16] Scribner's, New York, 1914.

[17] *The Gospel History and its Transmission*, 2 ed; Edinburg, 1911.

only to convince us that Q must stand, not for Quelle, source (Wellhausen's coinage), but for Query. The historical worth of Mark is ably defended from internal evidence. The "pillar passages" of Schmiedel are approved only as "an admirable catena wherewith to confute the heresy of Apollinarius"; the passages "seem to have been selected on theological rather than on strictly historical grounds". It is a pleasure to find some conservative strength remains in the ranks of English Protestant Biblists. At least the vagaries of Schmiedel of Zurich are not a golden calf before which all must bend the knee.

And yet even this conservatism of Burkitt is far removed from the Catholic standpoint. The fourth Gospel is the rock on which so-called conservative Protestantism breaks. Dr. Burkitt finds it utterly and hopelessly unhistorical. After proposing the usual difficulties, which are commonplace in Introductions to the fourth Gospel, he reaches the sweeping conclusion: "The only possible explanation is that the work is not history, but something else cast in a historical form". The reference to Loisy (*Jésus et la tradition évangélique*, p. 172) shows the harm that Modernism is doing in the Anglican body even after its deathblow among ourselves.

2. Linguistic Theories. (a) *Language of Moses.* Still another attack on the divisive criticism of the Pentateuch! Dr. Naville comes into the arena with his panoply of Egyptian lore and challenges the critics with a new argument in favor of traditional opinions in the matter of Mosaic authorship.[18] Hitherto it has been held that cuneiform ideogrammatic script was used in Mosaic times. Dr. Sayce, for instance,[19] thinks that all archeological evidence forces home the conviction that, before the time of David, Phenician script was not in use in Palestine; and consequently cuneiform writing was employed in the conservation of the Hebrew Pentateuch. Dr. Naville goes farther. Not only the writing but the language was Babylonian! The language and writing of the El Amarna tablets may very likely have been in use by the educated men to whom the various Old Testament books are ascribed. Most

[18] *Archaeology of the Old Testament*: "Was the Old Testament written in Hebrew?" By Edouard Naville, D.C.L., London: Scott.

[19] *Expository Times*, October, 1912, p. 37.

of Dr. Naville's concern is with the Pentateuch. His facts and reasoning may not be accepted by the reader; but are more worthy our consideration than the data of the documentary hypothesis. If the hypothesis of this eminent Egyptologist be true, most interesting consequences follow. The inspired Mosaic books were consigned to tablets, each entire in itself and independent of the other. One tablet may sum up or even repeat what another has recorded. Such an hypothesis is a ready explanation of the double narratives in Genesis. These tablets need not have been composed in a certain order and with certain proportions; an event may receive more lengthy treatment in one tablet than in another. The various tablets were later put together in book form and in chronological order. It was Esdras, Dr. Naville thinks, who worked up the tablets into book form, and had them translated into Aramaic; whilst at the same time the book was also done into Hebrew. All this is, of course, only theorizing.

(b) *An Aramaic Gospel.* Apropos of this assumed Aramaic translation of the original Babylonian Bible of Dr. Naville, another new linguistic theory occurs to us. Mr. J. Courtenay James [20] writes that there was, between the Hebrew of the Old Testament and the Greek of the New, an Aramaic paraphrase—an intermediate source of some of the quotations, especially in Matthew. Many Catholics postulate such an intermediate source for some of the Old Testament citations in the Greek Matthew—namely, the original Matthew, written probably in Aramaic. This original Mt. is not what Mr. James wishes; no, nor the Aramaic Logia either. It is a catenæ of "O. T. passages, supposed to be Messianic . . . drawn upon in the composition of the Gospels". The facts cited in favor of this catenæ of excerpts may easily be explained by a primitive Aramaic Mt., the first of the canonical Gospels, a source that may have directly or indirectly influenced Mark and Luke. This is the conclusion these facts led the late Dr. Nestle to: "That between the Hebrew prophet and our Greek first Gospel an Aramaic Gospel stands in the middle".[21]

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Woodstock College, Maryland.

[20] *Expository Times*, December, 1913, p. 38.

[21] *Expository Times*, Nov., 1908.

Criticisms and Notes.

COMMENTARII THEOLOGICI. Auctore Joanne MacGuinness, C.M., in Collegio Hibernorum Parisiensi Theologiae Professore. Tom. I, pp. 731; Tom. II, 662; Tom. III, 698.

PHILOSOPHISCHE PROPAEDEUTIK. Bearbeitet von Dr. Otto Willmann. Dritter Teil: Historische Einführung in die Metaphysik. B. Herder, St. Louis. Seiten 124.

CONTINUITY. The Presidential Address to the Association for 1913. By Sir Oliver Lodge. G. P. Putnam's Sons, New York and London. Pp. 131.

GETTING TOGETHER. Essays by Friends in Council on the Regulative Ideas of Religious Thought. Edited by James Morris Whiton, Ph.D. Strugis & Walton Co., New York. Pp. 303.

Sic parvis magna componere solebam. But which here is the *parvum*, which the *magnum*? Let us not make the intercomparison invidious. Rather let each of this present quartet first sing its own theme and then we may inquire how each stands related to a dominant which though ideal is for that very fact all the more real.

The first work on the list is an exposition of Catholic Theology wrought out on traditional and consequently positivo-scholastic lines — that is on authoritative — Scriptural, Patristic, Ecclesiastical — statements and definitions of the Church's teaching, together with rational explications thereof. The author is a spiritual son of St. Vincent de Paul and a professor of Theology in the Irish College, Paris. There are already, as every one knows, many similar productions in the hands of Catholic students. The present commends itself particularly for proportionality of matter, its perfectly orderly method, and its transparent style. Scholastic writers to whom the English language is vernacular, are apt to reflect in their treatment of the abstruse subjects of theology or philosophy that justness, directness, "common sense" which seems to characterize the Saxon tongue and almost unfailingly manifests itself in modes of thought and even of Latin expression. The treatment throughout is at once scholarly—the pertinent sources and cognate literature being abundantly utilized—solid and thorough in argument and, as has just been said, perfectly lucid in exposition.

Professor Willmann's *Historische Einführung in die Metaphysik* —the *Logik* and *Empirische Psychologie*, the two preceding sections

of the main work, having previously appeared and been reviewed at the time in these pages—is as the title suggests an introduction to Metaphysics through the gateway of history. Aristotle's *Metaphysics* forms the groundwork of the treatise, the sources whence "the philosopher" drew and his own contribution to the development and extension of the original materials being critically investigated. The fundamental concepts of the "prima *philosophia*", Being (the real), the True, the Good, the Categories (substance and "the accidents"); the Primary Principles immediately emerging from the concept of Being; the Absolute and the Conditioned—these are leading topics. Familiar of course they all are to any one acquainted with Aristotle's or Scholastic Ontology, but in Willmann's hands they are freshly treated and with his wonted critical acumen. Professor Willmann's eyes are at once microscopic and telescopic—they penetrate into the inmost crevices of their object-matter, see all the insides, the minutest details, while they sweep over vast regions where principles and universal laws are at work governing the spheres and the unlimited reaches of being and thought. With him as with St. Thomas whose comprehensiveness of spirit he has caught, Metaphysics is not a mere system of empty abstractions. It is a synthetic world view. From its height the mind discerns the harmony and interrelation of the different spheres of reality—the Universe, Man and God—the unity pervading them all amid their relative "otherness"; their truth in equation with their original archetypes; their goodness in relation to their respective purposes and their supremely ultimate end. These and the other fundamental concepts and principles indicated above are set forth with a wealth of ideas and illustration that reminds one of the author's masterly *Geschichte des Idealismus*—the History of Idealism, which has become one of the classics of the historical literature of philosophy.

Sir Oliver Lodge's Presidential Address to the British Association for 1913 is antipodal in spirit and tendency to that delivered by his precedessor, Professor Schaeffer, in 1912. The latter maintained the physicochemical explanation of life and consequently the possibility of producing life in the laboratory. This of course means materialism. The spirit of all Professor Lodge's thought is the opposite of this. While urging belief in the fundamental or ultimate continuity of nature as essential to science, he holds that "scientific concentration is an inadequate basis for philosophic generalization"—this we read in the prefatory note, though the contradictory stands on the outside cover. There are other realities that transcend the usual methods of experimental science. They are discoverable by philosophical inference, or by religious faith; for "genuine religion has

its roots deep down in the heart of humanity and in the reality of things. It is not surprising that by our methods [those of physical science] we fail to grasp it; the actions of the Deity make no appeal to any special sense, only a universal [philosophical and religious] appeal; and our methods [empirical] are, as we know, incompetent to detect complete uniformity. There is a Principle of Relativity here, and unless we encounter flaw or jar or change, nothing in us responds; we are deaf and blind therefore to the Immanent Grandeur, unless we have insight enough to recognize in the woven fabric of existence, flowing steadily from the loom in an infinite progress toward perfection, the ever-growing garment of a transcendent God" (p. 106). In the nature of things it should not be much to expect that a scientist should infer the existence of God, the Supreme Intelligence, in the laws and order of nature which he studies, but the public avowal of the recognition before such an assemblage is quite another thing; it is not usual and is therefore worth noting.

There are a few statements in the lecture from which one might dissent; but they are not important enough to discuss here. We would rather make room for Professor Lodge's clear and succinct summary of the electrical theory of matter, a subject on which he is an acknowledged expert:

(1) Atoms of Matter are composed of electrons,—of positive and negative electric charges.

(2) Atoms are bound together into molecules by chemical affinity which is intense electrical attraction at ultra-minute distances.

(3) Molecules are held together by cohesion, which I for one regard as residual or differential chemical affinity over molecular distances.

(4) Magnetism is due to the locomotion of electrons. There is no magnetism without an electric current, atomic or otherwise. There is no electric current without a moving electron.

(5) Radiation is generated by every accelerated electron, in amount proportional to the square of its acceleration; and there is no other kind of radiation, except indeed a corpuscular kind; but this depends on the velocity of electrons, and therefore again can only be generated by their acceleration.

But it is "the ether of space that is the great engine of continuity". It may be much more, but at least it is essential to continuity. "Matter it is not, but material it is—the one all-permeating substance that binds the whole of the particles of matter together. It is the uniting and binding medium without which, if matter could exist at all, it could only exist as chaotic and isolated fragments; and it is the universal medium of communication between

worlds and between particles. And yet it is possible for people to deny its existence because it is unrelated to any of our senses—except sight and to that only in an indirect and not easily recognized fashion." The idea here suggested—the unperceivedness of this ubiquitous mysterious substance and yet its tremendous efficiency—is happily employed to confirm the conception of life's existence, though invisible, in organisms, in unembodied intelligence and the Supreme Life whence all other reality proceeds.

The address, valuable in itself, is made still more so by the annotations annexed to it in the present volume. The Catholic philosopher will welcome the confirmation it affords of some venerable scholastic teachings on continuity and especially on the conception of *materia prima* to which Professor Lodge's idea of the ether approaches so closely.

The title of the last volume on the list above suggests a healthy characteristic of the present age. Men are more and more "getting together" for social betterment—why not for intellectual agreement? Religious unification is in the air—unfortunately, some fear that is going to remain there. The editor of the essays before us rightly believes that opposing theologies spring from opposite principles at the root of thought, just as differences between the old and the new astronomy sprang from "antagonistic principles of geocentric and heliocentric motion". If the existing diversity among religious men regarding "regulative ideas" or principles could only be reduced to unity men would agree "as nearly in theology as now in astronomy". Dr. Whiton finds some aids to this unification in "the new conceptions of the universe and of its controlling Power furnished by the nineteenth century"; and indeed he declares that "a distinctively modern theology has begun to supersede the medieval and to square religious thinking with modern learning." In order to still further this process of adjustment, a group of religious thinkers, Christian and Jewish, have collaborated in the present collection of essays. The fundamental character of the subjects treated will be apparent at once from the titles—the chief of which are: the Ultimate Reality, Transcendence and Immanence, Incarnation, Revelation, Redemption, Judgment, Atonement, Salvation, the Interdependence of Ethics and Religion. The religious denominations represented by the authors of the essays on these fundamentals are "the Baptist, Congregational, Jewish, Methodist, Episcopal, Presbyterian, Protestant Episcopal, Unitarian, Universalist". One can hardly contemplate without emotion the all-around agreement here promised even on the mere fundamentals of religion. The question

of what are the fundamentals in religion is, it is true, one upon which there has always been great divergence of opinion amongst religious denominations; but the body of writers here represented have, it seems, happily agreed upon those above mentioned. While all lovers of truth and of "peace in believing" must rejoice in this consensus of opinion, it is disconcerting to observe that the treatment of these fundamentals has robbed them of all their genuinely Christian content. Let us give one or two proofs of this assertion. If there is one thing truly characteristic of genuine Christianity it is the Incarnation—the doctrine, namely, that the Word, the real Son of God, "was made flesh". This belief, however, is utterly denied in the essay on the subject in the book before us. "To say that God incarnated himself in a single individual of all the multitude of the human family . . . is a proposition Dr. F. H. Hedge says 'cannot satisfy, if it does not shock, the unprejudiced mind.' But expand the proposition; say that God is manifest (and that is the only logical [?] sense in which we can speak of incarnation)—that God is manifest in every inspired teacher and prophet of truth and righteousness, in every holy, self-sacrificing life . . . say, with Paul, that all 'who are led by the Spirit of God are sons of God,' in precisely the sense, if not in the degree, in which Jesus was the Son of God . . . say this, and you assert what no philosophical student of religion will deny . . . And this I believe to be the real interior truth of the Athanasian doctrine, albeit Athanasius himself may not have seized it in its fulness, as certainly he did not unfold it in his teaching" (p. 147). It is but justice to add that the author of the essay in which this interpretation of the Incarnation is unfolded is a Unitarian minister (Channing Memorial Church, Newport, Rhode Island).

The process of religious unification results therefore in dissipating the genuinely Christian doctrine of the Incarnation, and in the regression of the mind to the fourth-century position of Arianism and so once again the world awakes to find itself Arian. But not only this. With the Incarnation must go the whole distinction between the natural and the supernatural. "The real supernatural is the *spiritual*, [author's italics] the invisible energy within the mechanism of material nature, the living 'Spirit' in the wheels 'of the ancient prophetic vision'" (p. 78). The concurrence of God immanent in the universe is therefore not only supermaterial, but *supernatural*, that which the natures of things demand for their existence and action. Hence there is no need for the order of grace, for special elevation of man to a higher plane of being and activity, and so we are carried back to fifth-century Pelagianism. Moreover, since man, his soul included, sprang from the animal by a process of evolution (p. 10), logically that soul must be material; and so the unification

of religious beliefs plunges us (logically) into materialism. But enough. However gratifying the "getting together" aspiration may be so far as it is illustrated in these essays, it is likely to result only in wider divergences if not amongst these individual writers at least amongst their inadequately educated readers—or rather not simply in mere divergences of belief but in blank rationalism and infidelity.

And so finally we are brought to the main idea upon which the four works before us converge and to the justifying ground for associating such disparate productions as these under a single conspectus. "Getting together" is the quest for fundamental religious unity. Can this be attained by "adjusting faith to science"? By squaring the doctrines of faith with theories and hypotheses of scientists? Surely not. With genuine science, which is truth absolute, no adjusting or squaring process is required; the two departments of truth are already self-adjusted. No, there is only one road toward unity—it lies first (logically) in getting back to a sound rational system of philosophy such as is outlined in Willmann's *Metaphysik*; and, secondly, to a sound system of theology in which the claims of reason and faith are rationally harmonized, such as is summed up in a work like the one which heads the present paper. To look for a movement in this direction from the various representatives of religious beliefs in *Getting Together* is of course Utopian to expect.

Have we then nothing positive to gain from the latter work? Surely, much indeed. Chiefly, however, this—the interesting, attractive form in which the essayists have embodied their ideas. The papers are for the most part charmingly written; and though we are obliged to dissent from much of their matter we are not debarred from appreciating their form.

THE CATHOLIC LIBRARY: No. 1—Allen's Defence of English Catholics (1584), Vols. I, and II; No. 3—S. Antonino and Medieval Economics. By the Rev. Bede Jarrett, O.P. Pp. 128. London: Manresa Press; St. Louis, Mo.: B. Herder. 1914.

We have here the first instalment of a literary project which has long been awaited and which ought to receive the encouragement so promising an enterprise deserves. The aim of the Catholic Library as set forth by its editors, is to place before English readers at a popular price and in a worthy form the best English Catholic literature, past and present. Separate volumes will be prepared by experts, presenting various departments of Catholic truth and the Cath-

olic viewpoint on secular subjects. Representatives of the best Catholic literature of the past will alternate with those of the present, the volumes to be issued fortnightly and at the very reasonable price of a shilling ($0.30) each. The aim may therefore be said to be to provide a line of English Catholic literature somewhat parallel to the Bohn or the Home University Library. Six volumes have, we believe, been thus far issued, whereof the three at hand have reached the REVIEW. Of Cardinal Allen's *Defence* the author's own title page gives adequate description: "A True, Sincere, and Modest Defence of English Catholics that suffer for Their Faith at home and abroad, against a False, Seditious and Slanderous Libel, entitled: 'The Execution of Justice in England'; Wherein is declared how unjustly the Protestants do charge Catholics with treason; how untruly they deny their persecution for Religion; and how deceitfully they seek to abuse strangers about the cause, greatness, and manner of their sufferings, with divers other matters pertaining to this purpose."

As Cardinal Bourne remarks in his Preface to the first volume, "It would be difficult to exaggerate the importance of this work." It makes one see as though present the troublous days of England's revolt from Rome, and it carries back the troubled religious controversies of to-day to their primal source. From a literary point of view it is a well of English pure and undefiled; the antique spelling alone has been modernized. The quaint flavor of style is all there.

St. Antonino and Medieval Economics is a brief study of the life and labors of "the good Archbishop" to whom Italy, and especially his own beloved Florence of the early fifteenth century, owed so much. Nor would the world of to-day be less in his debt if it understood and practised the theories and ideals of social life embodied in the writings and exemplified in the labors of this medieval saint. Medieval economics assume in those writings a form and a practical bearing on industrial life which make them appear as though they were meant just to meet the actual conditions of to-day. The closing of the fourteenth and the opening of the fifteenth century were a transitional age marked not only by great religious and political disturbances, but by economic revolutions more violent than those that are being heralded in the present age and are not unlikely to break forth at no distant day. The luminous picture given by Father Jarrett in his introduction to the volume before us enables us to see the correspondence and similarity between the past and the present, while the teachings and example of St. Antonino as they are here drawn out, indicate a program of action that is safest and most feasible for the situation confronting us.

SOCIALISM: PROMISE OR MENACE? By Morris Hillquit and John A. Ryan, D.D. The Macmillan Co., New York. 1914. Pp. 283.

CATHOLIC DEMOCRACY: INDIVIDUALISM AND SOCIALISM. By Henry C. Day, S.J. With a Preface by Cardinal Bourne. Longmans, Green & Co., New York. 1914. Pp. 304.

Those who followed the discussion of Socialism recently conducted in *Everybody's Magazine* between Mr. Hillquit and Dr. Ryan will welcome the present volume, wherein the series of articles are unified and given a more convenient and permanent form. Those who did not read the serial papers will find the handy volume a graceful introduction to a delightful and nutritious feast of reason. We use these latter qualifications deliberately because the controversy as here exhibited associates in no small degree the features of pleasantness with intellectual profit. The parties to the discussion are, it need hardly be said, representative champions, each of his respective cause, and they both are perfect masters of the art of expression—of framing, that is, their arguments in forms that please and interest without lessening the vigor or directness of the thought. The most and the best that can be said in favor of Socialism is here presented by one who is a universally recognized authority thereon. On the other hand, the most and the best that can be urged against Socialism is here summed up by one who is no less universally recognized as a competent critic of that system. The issue of the discussion is, however, not to be measured by the mere prestige of either writer but by the inherent strength of the arguments respectively set forth.

It does not belong of course to the reviewer to sit as judge of the controversy, to act as umpire of the game. He performs his function sufficiently when he recommends the book as well deserving of careful reading, as a unique and valuable contribution to the critical literature of Socialistic theories. On the other hand, without wishing to institute any invidious comparison between the two contestants in the debate, the reviewer may be pardoned if he note that, while both writers are keen and clever, the strength that comes of philosophical discipline alone—of the mastery of fundamental principles—is almost all on the side of Dr. Ryan. Mr. Hillquit has read widely, has had much experience in discussion of matters social and industrial; but he has apparently had no philosophical training. He therefore is imperfectly informed on the groundwork of his own theories, and no less unaware of the consequences, the implications, of his principles. He sees neither the depth nor the breadth

of the statements which he or his opponent makes. This, it is true, is not his fault, but his misfortune.

The controversy recorded in the book reaches of course no decisive issue. The contestants stand each convinced of the truth of his position and the justice of its defence. But it is something to have the issues so clearly drawn and so ably and on the whole dispassionately discussed.

Thoughts and theories of the same generic character as those here argued out form the subject-matter of the other volume above. The three leading types of social reformation—the Catholic, the Individualist, and the Socialist—are here delineated and historically exposed. Socialism as the more popular and progressive form is subjected to a thorough searching from an economic, a religious, and a moral standpoint. The outlines of Catholic Sociology are drawn out and a survey of the social movement within the Church and her general attitude toward the social question presented. These are the constituent parts of the work. Its purpose is to show the inherent accordance of Catholicism with genuine Democracy.

A steady advance of "the people toward political power" is what the author rightly discerns to be "the supreme social fact of our day". Associated, however, with this progress, there is a no less obvious "breach between the existing organization of democracy in Europe and all positive Christianity". The divorce is not yet so complete in America; but there can hardly be any question that the gap is widening. Is the cleavage, asks Father Day, permanent and necessary, or temporary and accidental? Does it spring from the nature of the systems at variance, or is it the result of purely adventitious causes? In other words, must the Church by reason of her spirit and fundamental principles oppose the new democracy; and must the new democracy, for similar reasons, continue to be in opposition to the Church? The answer to these questions—based on a study of history and a critical analysis of principles—constitutes the essential theme of the volume before us; and, in the author's own words, "is in effect that there is no intrinsic opposition, but rather an interior harmony, between Christianity and modern democracy; that the apparent irreconcilability between the two systems arises, not from any conflict of essential claims, but from the extravagant and wholly untenable theories of Anarchy and Socialism which in recent times have been rashly transplanted into the uncongenial soil of Democracy, and, growing with its growth, have at length come to be commonly identified with it".

Liberalism and Socialism contain, we need not say, elements of truth, else would neither have secured the allegiance of so many

men of high ideals and genuine devotedness. At the same time, those truths are commingled with manifold errors and excesses. With the latter neither the Church nor genuine Democracy can have lot or portion; but as the living exponent of truth the Church has the function of assimilating and perfecting whatever good those theories contain: and a similar process must go on in the bosom of true Democracy. The fundamental ideas of "personal and social liberty, equality of justice, love of the brotherhood" must be the common ground of both systems. Society must be built on morality and religion or it must perish. Hence if the present scheme of Democracy is to prove a lasting success it must cease to be irreligious and conform to the spirit and methods of Christ. By so doing it will not lose its independence, but on the contrary will increase its freedom. What is at present needed is not so much law as power, not "outward organization, but inward regeneration". Banish religion and "social reform will inevitably lead to social disaster. Unguided popular impulse can destroy, but it cannot construct; it can overthrow an ancient civilization, it cannot rebuild a city of justice and liberty. Before the fall of the Roman Empire there were materialists and utilitarians. The cry was *Panem et circenses.* And Rome rotted and perished with the gangrene of selfishness. Christ came and restored society. He spoke neither of right nor of interest, but of duty and sacrifice. Charity and cohesion were liberated and love saved the perishing world. Over the gates of Florence Savonarola inscribed the words *Christus Rex Florentini Populi.* With this device the Tuscan patriot and his friends strove to restore the democratic liberties of the ancient city. To the same device modern democracy must look for the regeneration of its ideals and for the strengthening and enlarging of freedom."

Such are some of the author's dominant ideas, torn from their living tissue; or rather they are his conclusions sundered from the wealth of principle whence they flow and the richness of illustration and fact which give them a certain concreteness, lifting them from the commonplace and imparting to them freshness and vividness. The volume is a welcome addition to our not too copious literature of social science. Where there is so much that is good it seems ungenerous to end this notice with a grumble, but we feel constrained to express the regret that so well printed a book should be made of paper that is practically cardboard, with the result that a volume of three hundred pages should appear to have quite double that number, and should occupy fully two inches of shelf room where one would have been ample, and should entail a purchasing price one-third beyond the par value of the book.

BACK TO HOLY CHURCH. Experience and Knowledge acquired by a Convert. By Dr. Albert von Ruville. Translated by G. Schaettensack. Sixth impression. Longmans, Green & Co., New York. 1914. Pp. 185.

BEYOND THE ROAD TO ROME. Compiled and edited by Georgina Pell Curtis. B. Herder, St. Louis. 1914. Pp. 444.

The story of Von Ruville's conversion is familiar to many readers of these lines, since *Back to Holy Church* has been very widely circulated. A review of the volume has previously appeared in these pages. The book is now reintroduced primarily with the object of calling attention to the present edition, which is published at so low a price as to insure a still wider circle of readers. Mgr. Benson in the introduction sums up with characteristic succinctness the eminent convert's attitude toward the religious problem. Von Ruville, being an historian, naturally "looks at the world as a whole; he notices the Reformation, its origins, its motives, its effects; and he sees, not that individuals may or may not hold more or less of the Christian Revelation, but that those systems which emerged from the Reformation period tend to close the avenues to God and to open avenues toward infidelity, to minimize the awful corollaries of the Incarnation, to discourage fervor and enthusiasm and reckless loving faith; while one Church, and one only from Pentecost to the present day, 'is not ashamed of the Gospel of Christ', *devises and permits countless methods of approach to Him, and in spite of innumerable human evils and effects, succeeds, as no other body succeeds, in bringing and keeping Him alive and present before the eyes and within the grasp of His lovers*" (italics ours).

Some exemplifications of these "countless methods of approach" to God are exhibited in the companion volume in title above. Many similar illustrations have already appeared in Mr. Raupert's well-known compilation *Roads to Rome* and in Miss Curtis' previous collection, *Roads to Rome in America*. Both of these works have done splendid service as guides to truth and faith. The volume before us should do still greater service, for while the works just mentioned point out some of the ways that have led souls to enter Holy Church, the present book tells of the experience of converts subsequent to their entrance into the fold. The supreme test of theory is practice. Deeds prove faith. "Non Hierosolymis vixisse sed Hierosolymis *bene* vixisse laudandum est." It is not the entrance into the Church but the persevering abiding therein that is at once a proof of the convert's *faith* and in a certain measure of the *truth* of the system. The strength of the proof and the test is fortified moreover by its practically unfailing verification.

It is this that gives to the present volume the apologetic note of experience. Here we have letters from some sixty converts, each attesting to the writer's experience that entrance into the Catholic fold has been followed by unshaken conviction of mind and abiding peace of conscience. No temptation to retreat, fullest contentment in remaining, perfect tranquillity in living, unfailing trust for the future—the same dominant theme rings through them all. The aim which the editor had in mind has been "to convince non-Catholics that we converts remain where we are because we believe that Divine Providence has led us; because we are satisfied; because we are sure our step was the right one; in a word, because we have not been disillusioned, as numerous people, before we took the step, predicted we would be." The unanimous concordance of these three-score witnesses in this dominant testimony ought to bring conviction to the impartial inquirer. But aside from this appeal to the non-Catholic mind, the volume affords a manifold interest for any reader, whatever be his faith. The revelation of a noble soul in its aspirations, struggles, attainments, is always captivating. These are souls' autobiographies, though condensed—self-revelations of the spirit under Divine leading.

THE HOLY HOUSE OF LORETO. A Critical Study of Documents and Traditions. By the Rt. Rev. Alexander MacDonald, Bishop of Victoria, B.C. Christian Press A. P. Co.: New York. 1914.

In the now famous work *Notre Dame de Lorette*, Canon Chevalier had undertaken to prove two things: (1) that the house of Nazareth was no longer in existence at the time it is supposed to have been miraculously carried to Dalmatia and to Italy; (2) that the present sanctuary of Loreto is no other than the ancient parish church which figures in a document as early as 1194, i. e. just 100 years before the date which tradition assigns to the arrival of the Holy House in Loreto. It is these two main and fundamental positions which Bishop MacDonald assails in the book before us. Taking up the very testimonies cited by the French savant in support of his theses, he shows by skilful interpretation (1) that the Holy House continued to exist at Nazareth till the 13th century; (2) that it had disappeared by the close of that same century; (3) that the ancient parish church of Loreto cannot be identified with the present sanctuary.

This is the first part of the book, which originally appeared in the pages of the *Casket*. The second part begins with a reply by Canon Chevalier. It is reprinted in full from the *Catholic Fortnightly Review* and is followed by a rejoinder of the Rt. Rev. Bishop. While Canon Chevalier bases his arguments mainly on written docu-

ments, the Bishop takes an uncompromising stand on tradition. How, he asks, can Canon Chevalier account for the following undeniable facts: (1) that the tradition in its present form existed at Loreto as early as the 14th century; (2) that the popes have, time and again, borne explicit testimony to its truth and antiquity; (3) that the inhabitants of Tersatto in Dalmatia acknowledge the departure of the Holy House from their midst, humiliating in the extreme as this confession must be to their feelings of piety and devotion?

In separate chapters Bishop MacDonald joins issue with Fr. Holweck of the *Pastoralblatt*, who had weighed the Lauretan tradition and found it wanting, and with Fr. Beissel, S.J., who, reviewing the Canon's work in the *Stimmen aus Maria Laach*, was among the first to pronounce in favor of its conclusions. The introductory chapter is devoted to a brief refutation of Fr. Thurston's article on the 'Santa Casa' in the *Catholic Encyclopedia*. As all of his adversaries repeat more or less the same arguments, Bishop MacDonald was forced to go over the same ground more than once. While this may weary and at times disconcert the reader who expects a clear, logical advance, it has the advantage of driving home the salient points of the controversy.

There is no doubt that the arguments which the learned Bishop marshals in defence of the Holy House, cannot be lightly set aside. Traditions are in possession and remain in possession till evicted by conclusive historical proofs, and "the burden of proof, or rather of disproof, rests with those who deny them". Furthermore, if written evidence be demanded, there are annalists of the 14th and 15th centuries who cite contemporaneous documents attesting the miraculous translation. True, these documents have long ago perished. But those who appealed to them and quoted them, lived at times and under circumstances when a deliberate falsehood on this point would have stamped them as incurable fools or unscrupulous liars. All lovers of the venerable shrine of the Bl. Virgin will be thankful to the Rt. Rev. Bishop for his vigorous and spirited defence, and even those who disagree with him on scientific grounds, would do wrong to shut their eyes to the force and solidity of the arguments brought forward.

A. C. COTTER, S.J.

THE STUDENT'S GRADUS. An Aid to Latin Versification. By Leo T. Butler, S.J., Woodstock, Md. 1914. Pp. 541.

There ought to be no question as to the disciplinary and informative value of writing Latin *verse—a fortiori* of course Latin poetry. On the one hand, the process of selecting words, epithets, phrases

cannot fail to drill the mind and stimulate the imagination to a degree hardly equalled by any other discipline. On the other hand, the constant fingering of the *Gradus* and the reiterated searchings of its terms must necessarily impress upon the memory a corresponding fullness of vocabulary and wealth of idiomatic and poetic phrases — the whole process of versifying thus contributing to familiarize the student with the inwardness of Latin. Hitherto the practice has been somewhat retarded with us by the lack of any Latin-English *Gradus*, as the only book of the kind at all available was Noel's well-known *Gradus ad Parnassum*, which students of a past generation thumbed so diligently. The latter work, however, besides being long out of print, had the inconvenience of being Latin-French. The present *Student's Gradus* supplies, therefore, a long-felt need. It is based on Vaniere's *Magnum Dictionarium Poeticum* and Noel's *Gradus* just mentioned. Some curtailment of the latter work has been made. "Epithets," the author says, "have for the most part been left out, since the young student's propensity to fill out his line at any cost has made them an occasion of abuse, whilst any one who can use them with profit, will easily select them from the authors read." This omission has no doubt resulted in the convenience of a less bulky volume, though one may regret that the youthful propensity to "crib" could not be otherwise taken care of and that it entailed the sacrifice of the wealth of cultural illustration to be found in Noel. However this may be, the volume is a most useful adjunct to the study of Latin versification in our colleges and preparatory seminaries.

THE ESSENTIALS OF PHYSICS. By George A. Hoadley, C.E., Sc.D. American Book Co., New York. 1914. Pp. 536.

One who has not had occasion to compare the text-books of physical science which he once conned over in his own schooldays with those that greet the happy eyes of the youth of to-day, can hardly realize the changes that have been introduced in these instruments of knowledge during recent years, owing to the new discoveries and inventions. The venerable manuals are now back numbers, and if one wants to keep abreast with science he must read the latest books. Even the many-tomed encyclopedia becomes antiquated by the time the expressman brings the eleventh volume. But life is too short to peruse even a small part of the ceaseless outpouring of books dealing with even the sciences alone. A good summary giving the essentials of the chief departments is for the average person all that is desirable and possible. Such is the manual before us in regard to its special subject-matter, Physics. The work

justifies the title; the essentials are in it, and all up to date. "The wireless", the radio-actives, the air-craft, the newest marvels of photography, are all here. And they are here in good form and method, pleasing to the eye by type and pictures, and clear to the mind through the method, which is genuinely scientific; that is, it is first *inductive*: the experimentation leads obviously to the principles; secondly, it is *deductive*: the principles are seen in their practical application to mechanism and work. It is not, however, a merely elementary text-book. Nor yet is it an elaborate treatise. It stands between the two. *In medio virtus.* This, so far as the service of the work for personal use is concerned; as regards its adaptation to class purposes in the schoolroom, a feature which the working priest may have most in view, everything will depend of course on the grade of the pupils who are to use the manual. The author, himself a college professor (Swarthmore), has doubtless had his own students proximately in mind. Other teachers or superintendents will be best able to determine its availableness for their special circumstances.

Literary Chat.

The much perturbed cleric who has for some time back found in his disturbed Breviary a palaestra for patience rather than of prayer will rejoice to know that the commodious book—long promised—whereby devotion may be facilitated and the school for patience relegated elsewhere, has *tandem aliquando* made its appearance. Pustet's *Editio typica*, to which all other printed impressions must conform, is now to be had in this country. These four neat, compact, easily handled and pocketed volumes have flexible morocco binding, good, fairly opaque paper, clear letterpress. Their whole format and appearance invite one to read the Office prayerfully—*ut digne, attente, ac devote recitate valeas.* Of course you will find the *Venite exultemus, Benedictus,* and *Magnificat* only in the *Ordinarium*, but the hymn for the several hours is repeated for each day *in loco* and the whole of Complin is every day all together in the proper place. There is a generous repetition of the *responsoria* with the lessons of the second nocturn (and the third, when proper), and likewise with those for each day within octaves, while obsolete *votiva* and *supplementa* no longer encumber valuable ground. The case for the volumes contains besides the usual leaflets for convenient insertion, a small brochure giving a conspectus of regulations, and another containing synopses of the psalms and canticles, a very helpful apparatus. We see therefore that with all these conveniences the new edition, like good things generally, has been worth waiting for (Fr. Pustet).

The latter remark is equally true of the *Official Catholic Directory for 1914*. Under the efficient editorship of Mr. Joseph Meier the volume is a conveniently arranged and compact treasury of statistics highly valuable especially for the clergy and religious institutions. The publication of the volume was belated owing to the difficulty in obtaining many of the diocesan reports. The remedy proposed by the publishers for such delays ought to be effectual in the future. It is surely reasonable enough (P. J. Kenedy & Sons, New York).

An old man of ninety years is about to set out upon an important voyage, the journey homeward to eternity. He intends to make this journey by sea, and before embarking he sends a farewell to his friends in the form of a description of the bark that is to carry him to the port of eternity. We have taken these lines verbatim from the preface to a little volume entitled *My Bark, a Souvenir of Retreats* given by the Rev. P. Adolphe Petit, S.J., and translated from the French by Marian Lindsay. The book is an heirloom of the venerable priest's apostolate, summing up under the analogy of a bark spiritual instructions for a retreat given to religious. The imagery makes the truth at once clear and attractive and practical (St. Louis, B. Herder). From the indefatigable pen of Fr. Girardey, C.SS.R., we have two volumes of *Conference Matter for Religious*; they are introduced by the Very Rev. Provincial of St. Louis Province, Fr. Thomas Brown, C.SS.R. The material has been compiled from several French writers, and will be helpful as spiritual reading for religious and as offering suggestions to priests in giving retreats (St. Louis, B. Herder).

In a dainty volume, that suggests in form and binding the "Temple Classics," bearing the title *A Little History of the Love of the Holy Eucharist*, compiled by Freda Groves, are treasured up many edifying and interesting examples of the Love and Devotion toward the Blessed Sacrament in times when England still was "Merrie". Most of the stories are in prose; here is one in verse—for the laity. It is by Lydgate (1430).

"When thou comest to the holy place
Cast holy water in thy face;
Then look to the high altar
And pray to Him that hangeth there."

The following, by Walter de Cantilupe from John Myrc's instruction, is meant for priest and people:

"When thou shalt to sick gone
A clean surplice cast thou on,
Take thy stole with thee right
And pull thy hood over thy sight.
Bear thine Host upon thy breast
In a box that is honest:
Make thy clerk before thee ging
To bear light and bell ring.

"Teach them also I thee pray
That when they walken in the way
And seen the priest again them coming
God's body with him bearing,
Then with a great devotion
Teach them there to kneel adown,
Fair ne foul spare they not
To worship Him that all hath wrought;
For glad may that man be
That once in a day may Him see."

Meditations on the Childhood and Hidden Life of our Lord, by Père S. M. Giraud, have been recently translated by W. H. Mitchell, M.A., and published by the Benzigers under the title *Jesus Christ, Priest and Victim.* The thoughts are solidly devotional and are well arranged both for spiritual reading and meditation and as material for preaching, especially to religious. *The Practice of Mental Prayer*, by Père René de Maumigny, S.J., (translation revised by the Rev. Elder Mullan, S.J.) is a repertory of spiritual discipline and nutriment upon which not alone the neophyte, but also the advanced in divine ways, will draw to their advantage (New York: P. J. Kenedy & Sons).

The soul that has been trained and fortified by mental prayer or rather desires so to be, finds the Spiritual Exercises of St. Ignatius a most effective instrument. The *Explanation of the Spiritual Exercises*, by the venerable Jesuit, Fr. Diertins (d. 1700), is of course one of the best keys to the spirit and meaning of the great classic. Though the work has often been republished in the original Latin and translations have appeared in German, French, and Spanish, it is only recently that it has been rendered into English. The present translation is edited by Fr. Elder Mullan, S.J., and is becomingly published by P. J. Kenedy (New York). The editor states his object to have been "to afford aspirants after the higher life, especially priests, seminarians, religious, and sodalists of Our Lady a help for putting before themselves in their daily meditations what will urge them on and up God's holy ways. Those who are not so disposed, he would strongly recommend not to use this book at all, or at least nothing in it beyond the *First Week*.

Sermons and Homilies by Edmund English (Canon of Westminster, Rector of St. James's, Twickenham, England) is a collection of discourses in which the doctrinal and the practical combine in just proportions. They have both light and heat. Simple and chaste, they are also suggestive and preachable (New York: Longmans, Green & Co.).

Any book from the pen of Madame Cecilia is sure to be at once thoughtful and graceful. It need not therefore be said that these qualities characterize the reflexions on our Lord's Risen Life comprised in her recent work, *From the Sepulchre to the Throne*. It follows naturally the same plan as the writer's former book, *Looking on Jesus*, the chapters for spiritual reading being followed by summaries for meditation. As in all of Madame Cecilia's former writings, so in this one, the Sacred Text—the Gospel narrative in this case—receive fresh light and color from the topography and Jewish customs which form the concrete setting of the considerations. Another volume in preparation will contain reflexions on the Paraclete and the early days of the Church. Madame Cecilia has further increased the debt due her by lovers of spiritual literature through her translation of Monseigneur Étienne Lelong's work, *La Sainte Religieuse*. The English title is *The Nun, her Character and Work*. It comprises a collection of conferences delivered by the late saintly Bishop of Nevers to the Sisters of Charity established and located there—the community, by the way, which had the honor of receiving Bernadette of Lourdes. The conferences are replete with spiritual wisdom and are eminently practical. They are charmingly written and, it need hardly be said, worthily rendered (New York: Benziger Bros.).

Another notable addition to devotional literature comes to us in the recent translation from the Spanish of the *Minor Works of St. Teresa*, by the Benedictines of Stanbrook, England. The volume—a worthy one indeed—contains the Poems, Exclamations, Conceptions of the Love of God, and some additions regarding the closing events of the Saint's life and canonization, etc. The latter papers are contributed by the translator, and there is an introduction by Fr. Zimmerman, O.C.D., done in his wonted scholarly and interesting manner. The Saint's Minor Writings are so called only in their quantitative aspect; qualitatively, "as a revelation of the beauty and grandeur of her soul they equal the *Life* and the *Interior Castle*. St. Teresa demurred to being thought a poet, but so far as poetry is the beautiful and rhythmical expression of the ideal, one must believe that she underestimated her gift. Happily, her verses find in the present volume a charming English rendition and a worthy material setting (Benziger Brothers).

Outlines for Conferences to Young Women is a small brochure (34 pp.) containing brief advice on various duties, faults, virtues, conduct of life. They are translated from the French of Abbé M. Blanchart. There are twenty-two topics distributed over thirty-four pages; so that none of them will be found prolix (New York: Joseph Wagner).

The Church and Labor is a neat attractive little volume in which are gathered together a series of six tracts by Fr. L. McKenna, S.J. Besides the title tract of the volume there are others considering respectively the relation of the Church to working-men, working-women, the working-child, trades unions, and social work. The Catholic viewpoint is thus presented on the most fundamental and important subjects of present industrial life. The thought is well wrought out. Principles are put to the front, but they are given in their vital bearing on the actual concrete life of busy people—people at work, capitalists and laborers (Kenedy).

The author sees not only through the complex subjects, but all around them—their relations immediate, remote, final. Then, too, the matter is so conveniently divided and arranged. The titles blocked-in at the margins are not simply indicative of the paragraph's contents, they form also a chain of logically connected thought, so that following them onward while reading the context the eye leads the mind into the organized outline thought, while after reading the text the marginal indices suggest and bring out what the mind has previously taken in. The little volume moreover is excellently printed and made.

And in this connexion a word may here be added in praise of the book-making recently being done by the Kenedy's. They are putting forth work that is a credit not only to themselves and their writers, but to the Catholic interest generally. The Catholic need not feel like apologizing when he gives one of their recent publications to a non-Catholic man or woman of culture or refinement. In paper, letterpress, binding they will bear easy comparison with those of the highest class of publishing houses. And this is true of price as well as of make-up, though Catholic books are always supposed to be more expensive than those issuing from the non-Catholic press.

The present writer has at his hand Ramsay Macdonald's little volume on Syndicalism. It contains seventy-four pages and is listed by the publishers (The Open Court, Chicago) at sixty cents: Fr. McKenna's *Church and Labor* contains 124 pages, much more compactly printed—though the paper is not quite so good as the Open Court book—and is listed by Kenedy at forty cents.

We might carry this comparison to another recent publication entitled *The Coming Storm*, where it is relatively justified, though *Breaking with the Past* would not carry it out so perfectly; but *usus te plura docebit.*

The Coming Storm, by Francis Deming Hoyt, is a story illustrating the doings of the I. W. W. in New York. A thread of love—which ends happily, as it should—is wound in here and there, but the main thing is the Socialist plottings. These are not very complicated, nor is the reasoning pro and con very profound. There is enough "action", however, to give spice to the story; several fights and an attempted explosion are nipped in the bud; and the arguments against Socialism are plain, sensible, easily understood. The book deserves to be widely spread, especially amongst Catholics. These, if intelligent, will know which of their non-Catholic acquaintances it will best suit (Kenedy).

Breaking with the Past, by the Right Rev. Francis Aidan Gasquet, is a neat opuscule containing four sermons delivered in St. Patrick's Cathedral, during last Advent. The subject-matter is the Catholic principles abandoned at the Reformation, the main thesis, as Cardinal Farley notes in his preface to the volume, being to show "that the doctrines of the Church in England had been reconstructed under Lutheran and Calvinistic influence, and the central beliefs of the Church from the time of Christ had been rejected". Especially was this true of the priesthood. The Pope's authority, the Mass, the priesthood, the legal Church, are the topics treated; and they are treated, we need scarce

add, in the scholarly manner for which the eminent writer is so justly famed (Kenedy: New York).

While we are commemorating this very month the centennial anniversary of Fr. Faber's birth a biographical sketch of the man and the priest to whom the English-reading Catholic world is so deeply indebted, comes most opportunely. Of those who knew him in the flesh few are left. The recent little booklet, *Father Faber*, by W. Hall-Patch, Verger of the London Oratory, is, we presume, by one of the favored few. So at least we infer from the prefatory note by the Cardinal Archbishop of Westminster. The tiny volume is in every way winsome and appropriately illustrated.

The latest accessions to the Catholic Library about which something is said in the book review section of the present issue are (No. 5) the *Holy Mass* (Vol. I) by Fr. Lucas, S.J. and (No. 6) Campion's *Ten Reasons*. The former is an instructive and interesting study of the Eucharistic Sacrifice and the Roman Liturgy. The text extends to the Offertory inclusive.

Blessed Edumund Campion's *Decim Rationes* has passed through forty-seven editions, printed in all parts of Europe; though one of the chief Catholic humanists of Campion's age (Mark Muret) pronounced it "written by the finger of God", nevertheless, being a work addressed originally to a bygone age, it is not easily appreciated by the present generation. However, with the luminous introductory explanation, the meaning and value of the work will readily appear, and all the more so in the present felicitous translation (the fifth thus far made) by Fr. Joseph Rickaby, S.J. (St. Louis: B. Herder).

In the tiny pamphlet, *The Scapular Medal and the Five Scapulars*, Father Peter Geiermann, C.SS.R., has condensed much useful instruction concerning a popular devotion regarding which many people are unfortunately uninformed or misinformed (New York, Benziger Bros.).

A dainty little book called *Benediction of the Blessed Sacrament* contains the hymns and prayers connected with the sacred function, together with the Litany of Loreto, all in Latin and in English, and the whole illuminated in gold and colors after the style of the fourteenth-century MSS. It is an exquisite bit of typographical art and will make a neat gift where a devotional picture would be too small and a big book too large—a token honorable to the taste of the donor and the donee (London, St. Bede's Press; St. Louis, Herder).

Books Received.

THEOLOGICAL AND DEVOTIONAL.

TIME OR ETERNITY? AND OTHER PREACHABLE SERMONS. By the Right Rev. John S. Vaughan, D.D., Bishop of Sebastopolis. Benziger Bros., New York. 1914. Pp. xi-397. Price, $1.75 *net*.

FROM THE SEPULCHRE TO THE THRONE. By Madame Cecilia, Religious of St. Andrew's Convent, Streatham, S.W. Benziger Bros., New York. 1914. Pp. xv-427. Price, $1.75 *net*.

WATCHING AN HOUR. A Book on the Blessed Sacrament. By Francis P. Donnelly, S.J., author of *The Heart of the Gospel* and *The Heart of Revelation*. P. J. Kenedy & Sons, New York. 1914. Pp. 275.

BEYOND THE ROAD TO ROME. Compiled and Edited by Georgina Pell Curtis, author of *Trammelings* and editor of *Some Roads to Rome in America* and *The American Who's Who*. B. Herder, St. Louis. Pp. 450. Price, $1.75.

QUESTIONS AND ANSWERS ON THE CATHOLIC CHURCH. The Answers by A. B. Sharpe, M.A. B. Herder, St. Louis.

FATHER SMITH INSTRUCTS JACKSON. By the Rev. J. F. Noll. Pp. 128.

ZUM PRIESTERIDEAL. Charakterbild des jungen Priesters Johannes Coassini aus dem deutsch-ungarischen Kolleg in Rom. Von Ferdinand Ehrenborg, S.J. Mit neun Bildern. B. Herder, Freiburg im Breisgau und St. Louis, Mo. Seiten xii und 312. Preis, geb. in Leinwand, $1.20 *net.*

DER HEILIGE KREUZWEG UNSERES HERRN UND HEILANDES JESUS CHRISTUS. Ausgabe mit Franziskaner-Text und vierzehn farbigen Stationsbildern. Von Fr. Max Schmalgl, C.SS.R. Druck und Verlag von Friedrich Pustet, New York. 1914. Seiten 40. Preis, $0.10.

BLÜTEN UND FRÜCHTE aus dem Garten des Dritten Ordens vom hl. Franziskus. 21 Predigten über heilige und selige Tertiaren mit stetem Hinweis auf die Ordensregel. Von Dompredigter Dr. Joseph Kumpfmüller, z. Z. Direktor der Ordensgemeinde Regensburg. Felizian Rauch, Innsbruck; Fr. Pustet & Co., New York. 1914. Seiten 208. Preis, $0.80.

LE DOGME DE LA RÉDEMPTION. Étude théologique. Par Jean Rivière, Docteur en Théologie, Professeur au Grand Séminaire d'Albi. J. Gabalda, Paris. 1914. Pp. xvi-570. Prix, 4 *fr.*

PRAYER-BOOK FOR RELIGIOUS. A Complete Manual of Prayers and Devotions for the Use of the Members of all Religious Communities. A Practical Guide to the Particular Examen and to the Methods of Meditation. By the Rev. F. X. Lasance, author of *Visits to Jesus in the Tabernacle, The Sacred Heart Book, Mass Devotions*, etc. With complete alphabetical index. New, revised edition. Benziger Bros., New York. 1914. Pp. xiv-1200. Price, $1.50 *net.*

A CHILD'S PRAYERS TO JESUS. By Father W. Roche, S.J., author of *The House and Table of God.* With illustrations by T. B. Longmans, Green & Co., New York and London. 1914. Pp. 58. Price, $0.30 *net.*

UN MOIS DE MARIE SUR LE VIE DE LA TRÈS SAINTE VIERGE. Par le R. P. Petitalot. Deuxième édition. Pierre Téqui, Paris. 1914. Pp. 232. Prix, 2 *fr.*

BACK TO HOLY CHURCH. Experience and Knowledge acquired by a Convert. By Dr. Albert von Ruville, Professor of Modern History, and a Member of the Faculty of Philosophy at the University of Halle-Wittenberg, Germany, author of *The Life of William Pitt, Earl of Chatham* in three volumes. Translated by G. Schoetensack. Edited with a Preface, by the Very Rev. Mgr. Robert Hugh Benson. Sixth impression. Longmans, Green & Co., New York and London. 1914. Pp. xix-166. Price, $0.60 *net.*

PHILOSOPHICAL.

SOCIALISM—PROMISE OR MENACE? By Morris Hillquit, author of *History of Socialism in the United States, Socialism in Theory and Practice*, and *Socialism summed up* and John A. Ryan, D.D., author of *A Living Wage.* The Macmillan Co., New York. 1914. Pp. xiii-270. Price, $1.25 *net.*

CATHOLIC DEMOCRACY: INDIVIDUALISM AND SOCIALISM. By Henry C. Day, S.J., author of *Marriage, Divorce and Morality.* With a Preface by His Eminence Francis Cardinal Bourne, Archbishop of Westminster. Longmans, Green & Co., New York. 1914. Pp. 296. Price, $1.80 *net.*

ESSENTIALS OF PHYSICS. By George A. Hoadley, C.E., Sc.D., Professor of Physics in Swarthmore College. American Book Co., New York. Pp. 536. Price, $1.25.

AN INTRODUCTION TO LOGIC. From the Standpoint of Education. By L. J. Russell, M.A., B.Sc., Lecturer in Logic in the University of Glasgow. Macmillan & Co., Ltd., London and New York. 1914. Pp. 137. Price, $0.90.

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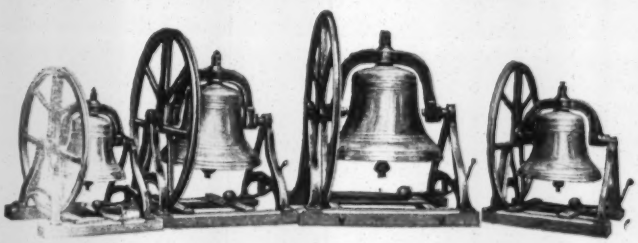

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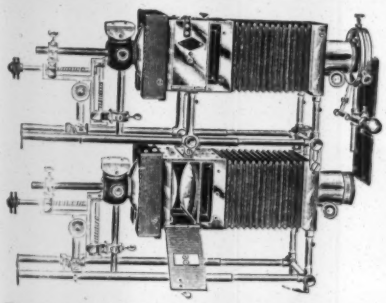

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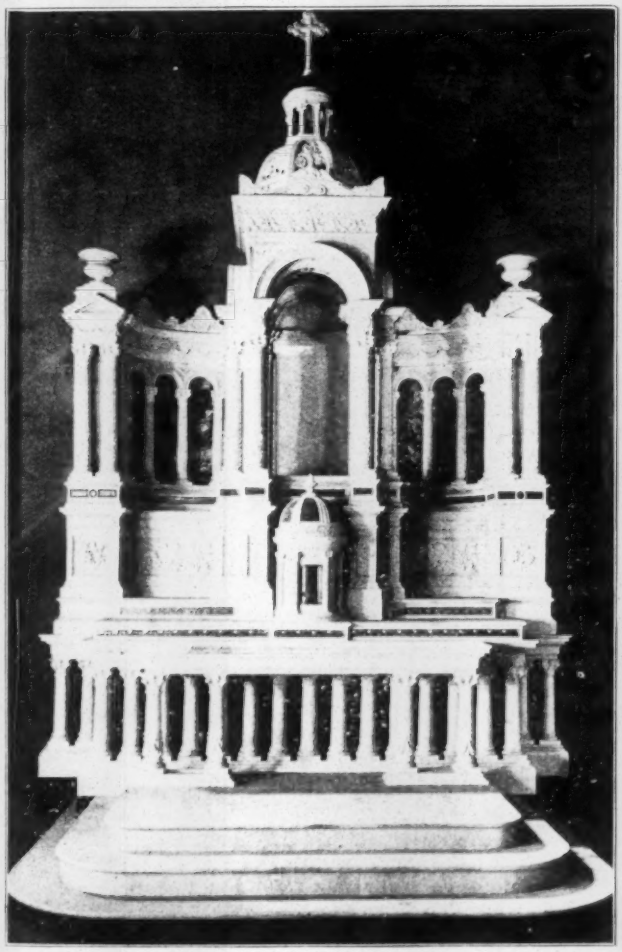

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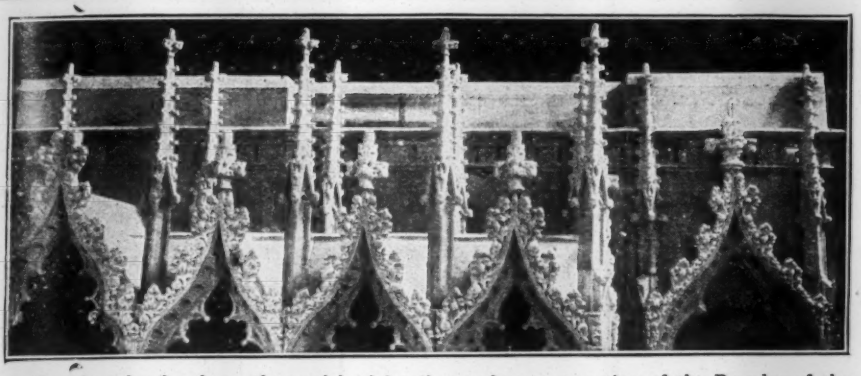

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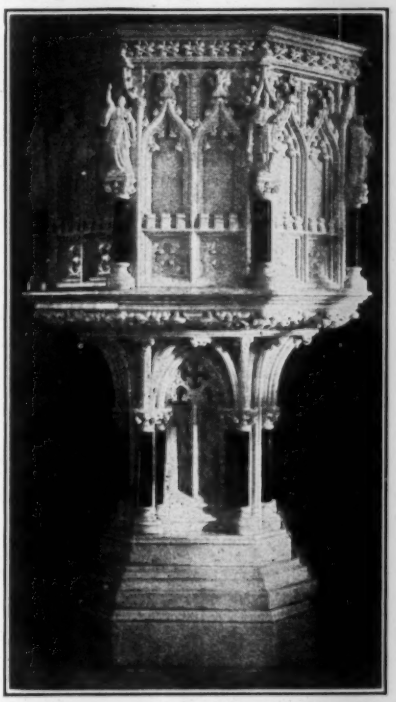

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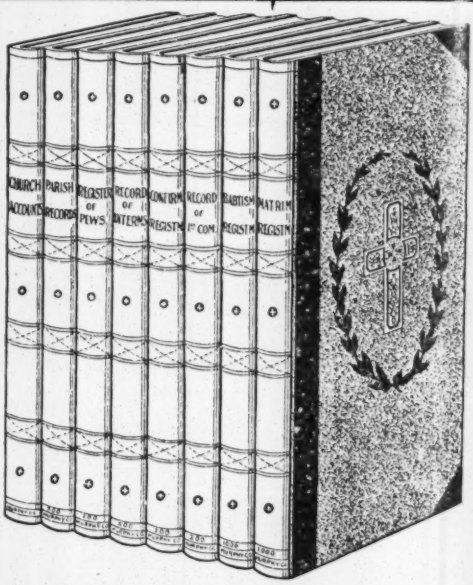

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